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ABSTRACT

The ten essays presented in this collection address various aspects of the relationship of the church and the community college. In the first two essays, C. Freeman Sleeper examines the challenges posed by community colleges to the church's traditional support of higher education and, then, discusses approaches to addressing the moral issues inherent in pluralistic college life. Next, David V. Tiedeman introduces a concept of career education which incorporates the psychological process of self-identification into career choice, and Kenneth N. Wood describes a "Centering-Venturing" workshop conducted to help students identify individual talents and priorities as a first step in career development. William Mamoru Shinto's discussion of the need for both church and college to foster an intercultural unity in the face of racial prejudice is followed by Dale Tillery's examination of the societal forces that determine which segments of the population will be educated and his exhortation to recognize the educability and merit of all. The essays of Edwin W. Albright and Mark Rutledge discuss the philosophy, implementation, and operation of contemporary campus ministries. Finally, Mardelle Bourdon describes the involvement of a small congregation in community education, and J. Lynn Springer presents guidelines for sustaining volunteer ministries once they are established on campus. (JP)

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The Challenge of The Community College To the Church

Edited by W.E. Hallman
for
The United Ministries in Education
Community College Program

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Introduction

Dr. Clark Kerr, speaking at the annual convention of the American Association of Junior and Community Colleges in March, 1980, reminded his audience that "the introduction of new types of institutions has been a rare event in the history of higher education." The community college is one of those rare events. While it is an accepted part of the higher education scene in America today, it is "still in a period of considerable change and adaptation. It alone remains in a state of flux as it adds, or considers adding, new functions."

When on considers the needs of society and the aspirations of its people, it is important that we have an educational resource as flexible and as open as the community college. It has responded to the needs of the new learners: the ethnic minorities, women, returning students, the physically handicapped, and the elderly. It is making the concept of lifelong learning a reality in our society. Today it is engaged, with other institutions and agencies, in developing community-based educational programs in response to needs in the community. We can only hope that this openness and flexibility can be sustained by the community college so that it can respond to new educational needs in a fast-changing world.

What is the response of the church, which has been involved in higher education since the inception of this nation, to the community college? What are the church's challenges and opportunities as it responds to the community college development? These are the questions this book seeks to address.

Freeman Sleeper looks at the traditional *raison d'etre* for the church's involvement with higher education, and while he

sees the community college challenging most of the old assumptions, he presents the church with a new agenda.

Dave and Anne Tiedeman and Mark Rutledge look at the church's understanding of vocation and challenge college and church to give leadership in life and career planning. Ken Woods, addressing the same theme using the concept of lifework planning developed by Dick Bolles, outlines an experiential education program to assist college students in their life and career planning.

William Shinto challenges the church and the college, building on the ethnic pluralism of our society, to begin a process to develop a new cultural unity, while Dale Tillery challenges the community college to be more open and flexible as it faces the needs of the future.

In the latter part of the book, both Ed Albright and Mark Rutledge outline practical ways for the church to develop its ministry with the community college. Albright describes a planning process that engages the local church and church agencies in developing a new form of ministry in higher education. Rutledge presents new and creative ways to deploy campus ministry staff. Mardelle Bourdon tells the enchanting story of one rural congregation which takes the community college seriously in responding to the needs of the community. J Springer, out of a long involvement in the voluntary ministry, seeks to answer the question of how to sustain these local ministries once we get them started.

The first eight chapters of this volume were originally published as "Perspective Papers on the Church and the Community College." They were well received in that form and we are happy now to make them available in this volume to a wider audience.

I am grateful to the authors for their hard work and their patience in responding to the prodding of this editor. A special word of thanks goes to Charline Walker and Carol Goldfeld for their tedious and unstinting work in preparing the manuscript and seeing it through the process of publication. My hope is that this volume, along with our previous book, *So There's a Community College in Your Town*, will contribute to the mission of both the church and the community college.

W.E. Hallman

1

The Community Colleges: Challenge to the Churches

C. Freeman Sleeper

Higher education in America has been supported by the churches, both directly (in the case of church-related colleges and seminaries) and indirectly (in the case of chaplaincies, campus ministries, Bible chairs, lectureships, and a variety of other programs). I do not intend here to review the history of such patterns, since this is available elsewhere.[1] Neither do I plan to comment on the literature on "religion and higher education," much of which is already familiar to you.[2] Rather, I want to do three things. In the first section, I want to look at some of the reasons why the churches have supported higher education that is public, non-sectarian, and essentially secular. Are those reasons still valid in light of some contemporary social trends? In the second section, I want to look at the ways in which community colleges represent, perhaps in an extreme form, some of the challenges and opportunities of public higher education. Finally, I want to argue a framework for the response of the churches which takes into account both the traditional commitment of the churches and the new challenges of the community colleges. Clearly, each section will have to be brief so that it is suggestive rather than exhaustive.

The Commitment of the Churches to Public Colleges

It is easy to understand why the churches have supported denominational and sectarian colleges as an extension of their religious education function. With the expansion of public higher education, it is also easy to understand why the churches have tried to find other ways of nurturing or propagating the faith in that context, or why they have viewed the secular

colleges as fertile mission territories. Apart from this self-interest, however, there are more profound educational and theological reasons why the churches have been committed to public colleges.

Transmitting Western Culture

As long as the colleges are committed to transmitting Western culture, the churches can feel confident that this is—at least implicitly—dealing with their own religious sources of that culture. Liberal education has combined classical and Judaeo-Christian roots in a number of different ways at different periods, but it has always been heavily laden with a sense of historical continuity. T.S. Eliot's observation a generation ago puts it unambiguously:

> It is only when we imagine our culture as it ought to be, if our society were a really Christian society, that we can dare to speak of Christian culture as the highest culture; it is only by referring to all the phases of this culture, which has been the culture of Europe, that we can affirm that it is the highest culture that the world has ever known.[3]

In America, that sense of a homogeneous cultural tradition has not been so easy to achieve, but it has operated. With the rise of the university as the dominant model on the American scene, "culture replaced religion as the guide to thought, behavior, and emotion."[4] As the universities became more secular, and as the academic study of religion became more acceptable on public campuses, it was often defended on precisely these grounds, that it is an indispensable part of our cultural heritage.[5] At the same time, several trends have had the effect of challenging some of the older assumptions.

In the first place, there has been a narrowing of the notion of culture within a liberal arts curriculum. As the natural and social sciences have expanded within the universities, and as professional schools of various kinds have proliferated, culture has been viewed as the domain of the arts and humanities. Along with literature and drama, along with the fine and performing arts, along with philosophy, religion is seen as dealing with the products of the human imagination, i.e., with aesthetics. Obviously, if we accept this compartmentalized

role, it excludes us from many of the central functions of higher education. The most we can expect is that we will be permitted to raise harmless questions from a safe distance. I will have more to say about this later.

Second, within higher education itself, there has been a growing recognition of cultural relativism, marked by the emergence of anthropology with its much more comprehensive concept of culture. The study of a multiplicity of societies and subcultures has called into question the normative character of "Western culture" and has opened the way for a study of many other religions.

This growing pluralism has also been reinforced by a third trend, one within the society, toward equal access to higher education. With nearly 50% of the population aged 18 to 21 now attending college, with new clientele (women, minorities, older adults) attending in greater numbers, with three-quarters of college students in public institutions, and with more than a third of those in the community colleges, we must deal with the diversity of national, linguistic, cultural, and religious backgrounds we face in the classrooms. It becomes clear very quickly that the roots of our culture are much richer than we have admitted, and we are finally beginning to deal with that diversity. It is no longer enough to try to make everyone gentlemen and scholars (if, indeed, that was ever enough). We must operate with a more pluralistic notion of culture.

The churches, then, need to realize that American culture is not, in fact, Protestant, or even Christian. But they can welcome this pluralistic view, to which the public colleges are legally bound, because it protects their own right to be heard and seen among the many shapers of historical continuity in this country.

Commitment to Vocation

A second basis for the commitment of the churches has been the concept of vocation. During many periods, this was focused rather narrowly on the meaning of religious faith for one's vocation as a teacher or as a student. For example, during the 1950s, this was reflected in publications concerned with issues of "faith and learning."[6] In the 1960s, the debate over "situation ethics" gave a different dimension to the question of expressing one's religious faith in action. Today, what must

happen within the churches, as well as within the colleges, is a rethinking of the "work ethic."

On the one hand, we have a trend toward vocationalism (in the narrow sense) in higher education. The shift in Federal terminology from "higher education" to "postsecondary education," thus including proprietary and technical institutions, is the best evidence of this. This vocational thrust has been significant in America since the founding of the land grant colleges, but it has received a new boost with the establishment of career programs in two-year colleges. The current recession/depression has sent students scurrying for some useful skills, often by sacrificing their own hopes. One young woman commented that, "I really want to be a high school math teacher, but I have to have something to do so I'm learning to be a secretary." Given the job market, that may be an accurate assessment; but we also have a responsibility to prepare students to deal with career changes in the next ten or twenty years. At this level, the question of how to earn a living becomes critical, and one task of any kind of ministry involves career counseling or guidance.

On the other hand, the meaning and quality of work are increasingly being called into question:

> When it is said that work should be "meaningful," what is meant is that it should contribute to self-esteem, to the sense of fulfillment through the mastering of one's self and one's environment, and to the sense that one is valued by society. The fundamental question the individual worker asks is, "What am I doing that *really* matters?" . . . Basic to all work appears to be the human desire to impose order, or structure, on the world. The opposite of work is not leisure or free time; it is being victimized by some kind of disorder which, at its extreme, is chaos.[7]

By choice, and not by necessity, many workers are changing careers in order to find greater job satisfaction.

Finally, the impact of economic scarcity—of food and of natural resources—is forcing us to ask whether a person's worth has to be tied to his or her capacity to produce. It is forcing us to ask whether our physical well-being must be tied to the destruction of our environment. It is forcing us to ask

whether our survival depends on competition, or whether there are indeed some alternatives.[8] Parker Palmer has addressed these same issues in his comments reprinted in the Church Society for College Work report.[9] We doubly victimize community college students if we tell them that they should not want what everyone else has anyway; but we still must ask how work can be made meaningful without exploiting others. The churches need to support the colleges in exploring a deeper meaning of vocation.

The Colleges as Agents of Social Change

Although bound to their own traditions, the churches have often supported the colleges as agents of social change. Increasingly, we must prepare our students for the fact that their world will be different, not only from the one we grew up in, but also from the one they grew up in. Social change is the basic fact of life in the twentieth century, and unless we can help students to understand that and to know how to deal with it, we have not done our job as educators. The question is not *whether* society will be transformed, but *how*.

Daniel Bell, writing of the turmoil in colleges in the late 1960s, concluded that "a great and troubling task remains—to humanize technocracy and to 'tame' the apocalypse"; and his own studies of the post-industrial era began to raise questions about how that can be done.[10] In Bell's case, that statement came as an afterthought to his reflections on general education; for us, it must provide the point of departure. That is why we cannot be content to be shoved aside as "humanists" who have no business asking about science and technology. Precisely because we do care about the human condition we must ask about those forces which shape our social situation. Dr. William Birenbaum, president of Antioch College, has put it succinctly: "The most crucial educational problem in modern civilization is how to prevent the separation of technical power from moral responsibility."[11] Kenneth Underwood's prophetic study pointed toward social policy as the area where we need to join forces. It is not likely that the community colleges can engage directly in the formation of policy, but it is possible to help students see how policies are made and to measure their impact. Once again, that is a concern which the churches ought to share.

Concern for Student Values

Finally, the churches have supported the colleges in their concern for student values. This is another area in which there is a considerable body of research literature. Some of it deals with profiles of students at different kinds of institutions. This information can be extremely useful to faculty and staff as a means of understanding the diversity of class, ethnic, religious, social, and personal values which I mentioned before. The difference between students and faculty expectations is an issue which needs to be dealt with openly in order to avoid resentment, frustration, and even despair. The study of Oakland and Monteith colleges is instructive for public education generally; and Florence Brawer's study of the "generation gap" is an eye-opener for community colleges.[12]

Other studies have attempted to discover what happens to the beliefs, attitudes, and values of college students as a result of attending college. The importance of the peer group--of what I prefer to call a "student ethos" on a given campus—has been well established. So also, apparently, is the long-term trend toward individualization and secularization. This problem is especially acute in the two-year colleges because of the more traditional or conservative value orientation of the students. In his recent study (which, unfortunately, has little data on community college students), Dean Hoge observed:

> The present-day religious leader is faced with somewhat of a dilemma, in that some trends which he may welcome will, with certain levels of probability, bring with them other trends which he may not welcome. If he works toward greater individualism, greater political participation, and more tolerance of cultural and religious diversity in American life, he will probably also be working toward reduced participation in the traditional church. The intelligent discussion of religious change and church policy requires an understanding of the interrelation of these various social trends.[13]

I do not pretend that there is any easy solution of this dilemma, except to insist that any kind of personal involvement in social change ultimately requires a supporting or nurturing group. No education, and no ministry, is complete if it ignores

any of those three dimensions—the personal, the group, and the change.

In our present context, I think that the value questions must continue to be raised about many of the assumptions that are at the core of higher education itself. What value implications operate in the various academic disciplines? What are appropriate limits for research and for the way it is carried out? What values are implicit in the way we teach, or counsel, or administer? What assumptions are being made by a particular college about its intellectual and social life, or about its services to community groups? It is encouraging to note the beginnings being made in exploring these questions by UMHE, the Church Society for College Work, the Danforth Foundation, and other organizations concerned with ecumenical support for liberal education.

Challenges and Opportunities

In the first section, I have argued that the traditional commitment of the churches to higher education has been challenged by several trends, both within society and within the public colleges themselves; but the basis for that commitment remains strong because of new opportunities. Now it is time to ask how the community colleges represent those challenges and opportunities.

Diversity of Students

The challenges are clear in terms of each of the points raised above. For example, the diversity of students is greater than in other areas of higher education, as many studies have indicated.[14] In most areas of the country, the bulk of students are from blue-collar, white ethnic families, plus a relatively high percentage of minority students. In this context, it is impossible to assume a common core of knowledge, a broad understanding of Western language and literature, or even the same cultural and linguistic patterns. The communication task is challenging when a single course may include students in whose homes the following languages are spoken: Italian, Greek, Polish, Spanish (both Puerto Rican and Castilian), French, Hebrew, Chinese, "Black English," and perhaps several others. So far, we are only beginning to know enough about the learning patterns of these students to know how to

link their facility in conversation with reading and writing skills, or how to link their manual and artistic skills to conceptual tasks. For the faculty members, this means developing a wide range of teaching styles and strategies.

Vocational and Technical Aspects Contested

The area of vocational and technological education is one of the most bitterly contested aspects of the social function of two-year colleges. On the one hand, it is challenged by faculty who still think that higher education should be for a leisured class—a classical view that liberal education should reject any utilitarian impulses. As I have indicated, I do not want to abandon the notion of liberal education; but I think it is about time that we pursued it in a more democratic, pluralistic context, and that means developing a new conception of "vocation" that is more appropriate to becoming a more truly liberated person.

On the other hand, it is not difficult to argue the "cooling out" function of two-year colleges, to view them as a safety valve releasing pressures that might otherwise disrupt the dominant system.[15] An even more radical interpretation views these colleges as nothing more than agents of socialization for commerce and industry, and it is not a difficult case to make.

For my own part, the concept of manpower planning is legitimate. "Planning" in America's education system calls to mind Boswell's remark about a dog walking on its hind legs: "It is not done well, but one is surprised that it is done at all."[16] At the present time, for example, it is impossible to get Department of Labor data on what two-year college graduates are doing since they are lumped into the general category of persons with one to three years of college. A more rational program of planning would ultimately involve a restructuring of education, and it would move us even closer to the goal of a life-long education (including career re-training at various stages) for anyone who wanted it. It seems much better to argue the role of the comprehensive community college on these grounds—providing maximum flexibility in education for everyone—than on the grounds of upward social mobility.[17]

Moreover, I also want to insist (for reasons I shall argue later) that we are not serving the society well unless we are engaged in one of the functions of liberal education: a critique of the

values of technological society. In the long run, our ability to transform those values may be the only thing which will enable the society to survive.

Critique of the Values of Technological Society

We have already noted that these students bring values which do not necessarily reflect a homogenized "melting pot." They do not arrive in college with the usual academic skills in reading, writing, computation, and mathematics. They score less well on measures of creativity and abstract reasoning. They are also less motivated, more easily discouraged, and more likely to think of themselves as failures. The emotional problems—personal conflicts with family or with the law, unwanted pregnancy, having to work full-time and support a family while attending school—are close to the surface and must be dealt with as part of the educational environment.

As Patricia Cross has reminded us, we must not think of them as students with "deficiencies" and "special educational problems." They are different, but increasingly they are the *typical* students in higher education. They are fun to be with. Because they lack that thin veneer of sophistication so common to our image of a college student, they are not afraid to say what they really think, and it is much easier to tell whether or not personal growth is taking place. One of my students, when I commented that her report was one of the best things that happened in our class, promptly corrected me, saying, "It was *the* best thing!"

Humanistic/Pluralistic

If I were to try to summarize the main issue which lies behind all of those challenges, I would say it is to work out a view of public higher education that is consistently humanistic in its educational philosophy and consistently pluralistic in its social theory. If that sounds like a task bequeathed to us by John Dewey, that is not a bad place to begin.

Much of the debate over the community colleges—and over an open admissions policy like that of the City University of New York—has focused on this conflict between "egalitarian" and "meritocratic" notions. The term egalitarian here does not refer to arrangements within higher education itself (the

"participatory democracy" of the late sixties), but rather to the way in which that education reflects and influences social goals and values. In a perceptive discussion of this topic, Thomas Green points out that many of the democratic challenges are not to the principle of meritocracy but to the way in which it has been applied.

> The dispute is not whether the educational system should reward ability. The question is rather how narrowly the nature of the ability to be rewarded should be defined. . . . The real challenge of the democratizers of education is not that we should abandon meritocratic criteria but that we should not define the boundaries of merit too narrowly.[18]

The danger of the egalitarian challenge is that it will produce a monolithic uniformity in collegiate education, a vast system of public colleges with little room for creativity and little concern for the quality of education. This would be a disaster, and it must be avoided at any cost. That is precisely why it is so important for us to make the community college a laboratory for democratic social change. That is why pluralism is so crucial, because it forces us to work at creating a diversity of institutional styles. Alongside the university model, oriented toward professional training and research within the disciplines, we must struggle to maintain some viable alternative learning patterns, like those which have been established in many of the community colleges.

The challenge to the churches, then, is to support us in working out this humanistic, pluralistic view of higher education. This means engaging in theological discussion, at the theoretical level of the task. It also means moral and even financial support at the level of working out new programs.

The opportunities are also great. The expansion of the community colleges with a variety of options for adults has drawn new constituencies into higher education: commuter courses, weekend colleges, degree programs for paraprofessionals and "new careerists," seminars and retraining programs for men and women in mid-career, and special opportunities for those over 65. Many church groups can use these continuing educational options to their own advantage if they know more about them.

Chances for the teaching of religion in public education have expanded along with the community colleges. Roger Schmidt, in his paper on "Religion and the Community College" [*Perspective Paper* #3 and also Chapter 3 in *So There's a Community College in Your Town*, W.E. Hallman, ed.], reported on some of these developments. *The Study of Religion in Two-Year Colleges* reports a nationwide study which I conducted for the American Academy of Religion and the Council on the Study of Religion (under a grant from the Charles Merrill Trust), as well as presenting three course models worked out in a two-week workshop held in the summer of 1974 at Colorado College. Basically, we found that the academic study of religion is now generally accepted, and more than 50 percent of the two-year colleges are currently offering courses. There are still local communities where there is resistance, but Schmidt has given a clear summary of the legal situation and of the rationale for including religion in public education, and the report of our project will also contain a similar statement.

In the community colleges, Bible courses are still popular, but World Religion courses are even more frequently offered in the public institutions. Insofar as a trend is apparent, it is away from what I have called the "seminary model" and toward a greater diversity of offerings in the field of religion. To indicate how this can be done more effectively, even in an introductory course in religion, the project volume offers three different models: World Religions, Introduction to Religion, and a topical or thematic course focusing on "Blood: The Lifestream of Civilization." The last suggests a way in which certain root metaphors can illuminate our culture, demonstrating what the study of religion has in common with other disciplines in the humanities and social sciences.

It is clear that full-time faculty who are teaching religion in the community and junior colleges also have training in other disciplines—often in English, philosophy, or history—and nearly always teach in that area as well. It is also apparent that many of the part-time faculty are either campus ministers or local clergy, although we have not been able to do the kind of analysis of the questionnaire data which would be more specific on this point. From this data it should be possible to develop a comprehensive list of faculty teaching religion in two-year

colleges throughout the country, but this task will require additional funding.

What I am suggesting, then, is that one of the opportunities for the churches in local communities is to support the teaching of religion in the community colleges. The precedents exist; so also do a variety of models for introducing courses in religion. Such instruction cannot be sectarian, so that the more ecumenical such support is, the better. Moreover, it is clear that such instruction must be academically respectable; it must meet the standards of preparation, integrity, and openness required of other faculty at the same institution. A college administrator who can count on this kind of support from the local churches is much more apt to be sympathetic. Campus ministers are in a particularly strategic position, since in many cases they are among the few people who can act as brokers between the college faculty and administration, on the one hand, and the church groups on the other.

A Framework for Response

This final section suggests a way in which the churches can respond to the community colleges and to public higher education in general. It is an eclectic approach in that it ultimately has to draw on the best insights from a variety of disciplines: educational research and philosophy, ethics, psychology, social and political theory. The contribution of the churches is to add the insights of a theological anthropology, a view of human nature and destiny which makes sense out of the educational task. Obviously, this approach is an ambitious one, and it will require our cooperative effort on a sustained basis to make it work.

College as a Moral Community

We must begin with the notion of college as a moral community. Since part of our own theological heritage is to think about the churches as voluntary associations which are "communities of moral discourse," it is a congenial point of departure.

> By a community of moral discourse I mean a gathering of people with the explicit intention to survey and critically discuss their personal and social responsibilities in the

light of moral convictions about which there is some consensus and to which there is some loyalty.[19]

One of the functions the campus ministry can perform is to make sure that this kind of moral discourse happens, either through groups on campus or through local congregations. One of the immediate tasks, for example, might be the working out of that new sense of vocation which I have already mentioned.

The difficulty with this model, of course, is that it cannot apply directly to a publicly supported, secular institution like the community college. The college, that is to say, is not a voluntary association. It has only a limited set of values which can be taken for granted, which concern primarily the process of inquiry. Rather, as I have argued, the college resembles the larger society in the sense that a variety of cultural and value systems are represented. At its best, the college not only transmits skills and knowledge, but it engages in a dynamic process of sharing attitudes, beliefs, values, and emotions. It becomes a means for students to learn how conflict in society can be handled more creatively.

Elsewhere, I have suggested that there are a variety of resources for helping us to think through the concept of college as a moral commmunity, although the job has not yet been done systematically. Social theorists such as Emile Durkheim and Talcott Parsons have correctly reminded us that a central function of college is transmitting the basic values of the society; but this functionalist perspective does not deal adequately with the pluralistic and dynamic elements in the contemporary scene in American higher education.[20] Educational philosophers, from Socrates and Plato and Aristotle to Rousseau and Dewey, have dealt with the relationship of moral action to the political process. Dewey's position is especially germane, as I have suggested, since he was one of the first people to wrestle with the meaning of mass education in a technological society. From the perspective of developmental psychology, the work of Piaget and, more recently, of Lawrence Kohlberg has dealt with the capacity for moral reasoning. Although focused primarily on the capacity for abstract, conceptual thought, this work is instructive in ways of presenting ethical dilemmas in the classroom. Another group of approaches which have also

received a great deal of attention in the past few years comes out of humanistic psychology: "affective" and "confluent" education, values clarification, and the like. With a number of variations, what these groups emphasize is the process by which an individual affirms his or her self-worth, in contrast to Piaget and Kohlberg, where the emphasis is on rational, discrimination according to ethical principles. Finally, I think a college education needs to bring students into confrontation with the character of social change. Virtually any subject matter in the college curriculum is capable of doing this, and it is also a point at which students can integrate their own experience outside the college.[21]

Without trying to say exactly how we can put together insights from these various sources, I am arguing that the concept of a moral community is the most adequate way of thinking about the role of the community college. It permits us to talk about the socializing functions of transmitting, criticizing, and transforming cultural values. It permits us to talk about personal as well as social responsibility—not just of students, but of all members of the college community. It enables us to see that college is not a value-free pursuit of knowledge, but an association of people which, in fact, shapes the capacity for making moral decisions.

Education for Responsibility

Coupled with this view of what a college does, we must speak about education for responsibility. This has always been the purpose of a liberal education, and colleges cannot abandon this claim without endangering both their own health and that of the society. If liberal education is to have a future, however, it must recover this insight and give it forms appropriate to the two-year colleges.

One function of a liberal education has always been to preserve and transmit *culture*. As we noted in the first section, this has also been one of the reasons why the churches have supported public education. However, I have also argued that if we are to educate students for responsible action, we need a richer and more dynamic concept of tradition. Indeed, in view of the tendency of technology to ignore the past, we must even reconstruct the notion of cultural tradition.[22] Briefly, this means three things. It means incorporating into the American

tradition many of the symbols which are alive to different ethnic groups and subcultures; "Americanization" will no longer mean that different groups will have to surrender their own past in order to belong. It means a different mode of inquiry in which we become active inquirers rather than passive listeners, so that we and our students can develop a genuine conversation with the past. Finally, it means preparing students to deal with the future, with the requirements for the survival of our culture. The culture can inspire us to think through the consequences of the choices we make. It can help us to anticipate and influence the future. To that extent, it educates us and our students for responsibility.

A second function of liberal education has been to prepare persons for *citizenship*. Traditionally, that has meant an educated elite. In the present context of the community colleges, it means a much broader notion of civic responsibility, of people who work for the "public interest" or what used to be called the "commonweal": the cop who manages to keep honest, the community organizer who helps a neighborhood seek solutions to their common problems, the consumer affairs advocate; the teacher aide or the parent who works to get funds to educate handicapped children, and many more. In view of what I have said about "vocation," civic responsibility takes on new meaning. It includes not only the choice of a career and personal work habits, but also questions of corporate responsibility and the use of leisure time. In community colleges, which stress career preparation, these questions ought to loom large on the agenda.

A third aspect of education for responsibility concerns helping students to increase their *consciousness* of themselves and their environment, which is basically the area of values that I mentioned in the first section. There are a number of specific problems that must be tackled, which include more effective ways of linking experience and knowledge, affective and cognitive learning, aesthetic and moral values, facts and values.

In general terms, this function of a liberalizing education is to inform the conscience of its constituents. The term "inform" is carefully chosen. On the one hand, it includes the need for technical knowledge and skills which are essential to decision-

making in a complex society. On the other hand, it also insists on the need to "inform" the conscience for ethical reflection about the humane uses of that knowledge. Higher education provides a forum, often the only one, in which competing groups within the society can be brought together to explore the meaning of responsible action.

Informing the conscience, in these two senses, is an educational function. It does not imply indoctrination. The college is not sectarian in the sense of forming the consciences of its members from a particular theistic or religious perspective. Nor is it partisan in the sense of wanting to impose a single political ideology. Rather, it seeks to make persons aware of the criteria, the measures of worth, for what they do, so that they can act wisely.

A fourth function of liberal or humanistic learning is to stimulate *creativity*. It does this by teaching students to trust their own imaginations, so that it can really be done within any part of the curriculum or in extracurricular activities. For example, Albert Rabil has suggested a way of organizing the study of theology around "creative centuries." [23]

In line with my earlier comments, I want to suggest that the pluralistic context of the community college can be an important condition for intellectual curiousity and creativity. It will not do this for everyone; but the number of options encourages a kind of independence which is necessary to pursue eccentric ideas. At the same time, an education for responsibility does press for a certain degree of consensus. In the first place, it seeks a consensus on the educational process by insisting that values must be examined because they are an integral part of what it means to be human. Moreover, the conception of human beings as responsible persons may ultimately provide the basis for a consensus to emerge out of the multitude of disciplines. Responsibility is not just a matter of reason but of the whole person—feeling, willing, valuing, believing. Thus, within a pluralistic context, a liberal education can claim without any embarrassment to explore what it means to be a responsible human being.

Finally, a humanistic education performs a *critique of contemporary society*, as I have suggested before. Toleration is a necessary condition for this kind of critique. The college must

tolerate within itself differences of opinion, conflicting points of view, if it is to be in a position to speak to the society; but because it does embrace such different positions, it cannot address society with a single voice. In addition, institutional neutrality is the price which the school pays in order to be tolerated by society. The struggle for academic freedom has been a long and hard one, and is never completely won, especially in the community colleges, which are so vulnerable to local pressures. To preserve its freedom, the college cannot play partisan politics.

The ability to criticize prevailing norms and values is what I call the social responsibility of higher education. In the community college which operates as a moral community, this will help to influence priorities—in community services, in services to students and faculty, in curriculum, and, inevitably, in budget calculations. Indeed, it will force the college to ask in what ways it can better help to improve the quality of life in the region which it serves. At the same time, the college cannot afford to sacrifice its institutional neutrality.

> What is needed are reforms that will move the institution not toward neutrality concerning social and political realities, but toward a position of institutional independence from which to evaluate existing conditions and probe alternative futures. The institution of higher education must be seen as a very special sort of place—the place of criticism and creativity; a place that, far from being distance or indifferent, serves society best as a center of independent thinking.[24]

In this final section, therefore, I have argued that the response of the churches to the community colleges needs to take place within a framework of reflection which is informed by educational and social theory, as well as by theology. The primary categories are those of college as a moral community with the task of educating for responsibility. Out of their theological tradition, the churches can deepen the meaning of "moral community" and of "responsibility." These are ambitious and difficult tasks. But what more important question can we address to ourselves and our students than the meaning of human responsibility in the contemporary world and its future?

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NOTES

1 Most pertinent are Merrimon Cuninggim, *The College Seeks Religion* (New Haven: Yale University Press, 1947) and Part II, "The Historic Shape of the Future Church," in Kenneth Underwood's *The Church, the University, and Social Policy* (Middletown, Conn.: Wesleyan University Press, 1969), I, 47-94. Other insights are scattered through the standard studies of the American university (Rudolph, Veysey) and especially in Oscar and Mary Handlin, *The American College and American Culture* (New York: McGraw-Hill, 1970).

2 Excellent bibliographies are contained in Volume I of the Underwood study and in Claude Welch, *Graduate Education in Religion* (Missoula, Montana: University of Montana Press, 1971).

3 T.S. Eliot, *Notes Toward a Definition of Culture* (London: Faber and Faber, 1947), p. 33.

4 Handlin and Handlin, p. 50.

5 This is the thrust of Robert Michaelsen's *The Study of Religion in American Universities* (New Haven, Conn.: The Society for Religion in Higher Education, 1965) and of Roger Schmidt's article, "The Teaching of Religion in California's Community Colleges," reprinted as #3 of the UMHE *Perspective Papers* and as Chapter 3 of *So There's a Community College in Your Town*, W.E. Hallman, ed. (New York: UMHE Communication Office, 1976).

6 Typical of this approach is *Liberal Learning and Religion*, Amos N. Wilder, ed. (New York: Harper, 1951), the Hazen series "Religious Perspectives of College Teaching," and Alexander Miller's *Faith and Learning* (New York: Association Press, 1960).

7 *Work in America* (Cambridge, Mass.: MIT Press, n.d.), pp. 5,7. This report was the work of a special task force under Elliott Richardson as Secretary of HEW. Also provocative are Thomas Green, *Work, Leisure, and the American Schools* (New York: Random House, 1968) and Studs Terkel, *Working* (New York: Pantheon Books, 1974).

8 Among the growing literature in this area, perhaps the most helpful is Robert Heilbroner's *An Inquiry into the Human Prospect* (New York: Norton, 1974).

9 CSCW Report (September, 1974). A still instructive study of religion and economic values is Gerhard Lenski's *The Religious Factor* (Garden City, N.Y.: Doubleday, 1963), Chapter 3.

10 Daniel Bell, *The Reforming of General Education* (Garden City, N.Y.: Doubleday, 1968), pp. 318-19. His sociological analysis is extended in *The Coming of the Post-Industrial Era* (New York: Basic Books, 1973).

11 William Birenbaum, "Something for Everybody is Not Enough," in *Higher Education for Everybody?* W. Todd Furniss, ed. (Washington, D.C.: American Council on Education, 1971), p. 70.

12 David Riesman, Joseph Gusfield, and Zelda Gamson, *Academic Values and Mass Education* (Garden City, N.Y.: Doubleday, 1971); Florence Brawer, *Values and the Generation Gap* (AACJC Monograph Series #11, Washington, D.C.: American Association of Community and Junior Colleges, 1971).

13 Dean R. Hoge, *Commitment on Campus* (Philadelphia: The Westminster Press, 1974), pp. 191-92. See also Alexander Astin, *Four Critical Years* (San Francisco: Jossey-Bass, 1978).

14 The most important of the recent studies are Leland Medsker and Dale Tillery, *Breaking the Access Barriers* (New York: McGraw-Hill, 1971); K. Patricia Cross, *Beyond the Open Door* (San Francisco: Jossey-Bass, 1971); Charles R. Monroe, *Profile of the Community College* (San Francisco: Jossey-Bass, 1972); and David S. Bushnell, *Organizing for Change: New Priorities for Community Colleges* (New York: McGraw-Hill, 1973).

15 Christopher Jencks and David Riesman, *The Academic Revolution* (Garden City, N.Y.: Doubleday, 1968), p. 492.

16 Ivar Berg, "Higher Education," in *New York is Very Much Alive*, Eli Ginsberg, ed. (New York: McGraw-Hill, 1973), p. 202.

17 For the development of this thesis see Avner Hovne, "Manpower Planning and the Restructuring of Education," in *Urban Planning and Social Policy*, Bernard J. Frieden and Robert Morris, ed. (New York: Basic Books, 1968), pp. 404-422.

18 Thomas Green, "Challenge to Meritocracy," in *Liberal Education*, Vol. 58 (May, 1972), pp. 159-60. The article includes pp. 157-69.

19 James M. Gustafson, *The Church as Moral Decision-Maker* (Philadelphia: Pilgrim Press, 1970), p. 84.

20 Emile Durkheim, *Moral Education*, trans. Everett K. Wilson (New York: Free Press, 1961); Talcott Parsons and Gerald M. Platt, *The American University* (Cambridge, Mass.: Harvard University Press, 1973).

21 In Dewey's words, "Knowledge is humanistic in quality not because it is *about* human products in the past, but because of what it *does* in liberating human intelligence and human sympathy. Any subject matter which accomplishes this is humane, and any subject matter which does not accomplish it is not even educational." John Dewey, *Democracy and Education* (New York: Free Press, 1944), p. 230.

22 The phrase, "the reconstruction of the very idea of tradition" is that of G. Jon Roush, "What Will Become of the Past," in *Daedalus*, Vol. 98 (Summer, 1969), pp. 641-53. This phrase appears on p. 646.

23 Albert Rabil, Jr., "Creative Centuries in Theology: The Fourth Century," in *Teaching Religion to Undergraduates*, Luke T. Johnson, ed. (New Haven, Conn.: The Society for Religion in Higher Education, 1973), pp. 83-94.

24 Warren Bryan Martin, "Mission Undesirable," in *Higher Education for Everybody?*, p. 161.

2

College as a Moral Community

C. Freeman Sleeper

This chapter focuses on an essential but often neglected role the college plays in society, namely, as a community which shapes the capacity for making moral decisions. I have chosen to use the term college rather than university in order to deal with the diversity of higher education in America. From Flexner to Barzun to Talcott Parsons, there is ample evidence that the university has been a vital model and has, in fact, become the dominant one on the American scene. On the other hand, as Jencks and Riesman pointed out in their study of *The Academic Revolution*,[1] to concentrate exclusively on the university is to overlook some of the other urgent issues in higher education. My concern here is with "college," that is, with undergraduate education, particularly with the community colleges which have become such a large and important sector of education within the past decade.

I have also chosen to focus on public higher education. It is clear that public institutions must perform a very direct set of services for society. In terms of sex and drugs, if nothing else, there is a public awareness that colleges are somehow bound up with transmitting the moral standards of society. It is also clear that public colleges must be more responsive to public demands and pressures, although I will not be able to explore this other dimension. They are more vulnerable to the political and economic whims of local or statewide constituencies. In principle, the same issues can be raised for the private sector, but that is not my main concern.

In the first of three sections to follow, I want to suggest a typology for identifying areas of moral concern on campus.

In the second, I want to look at some of the broader social trends which impinge on college life. By beginning in this way, I want to claim that there is a strong empirical basis for asserting that moral choices are forced on a college, both internally and externally. Without recognizing this dimension, we cannot have an adequate view either of higher education or of its role in society. The final section looks at some of the ways to approach this topic, from a variety of disciplines, and suggests a thesis for further investigation.

Moral Issues on Campus

Warren Bryan Martin, in an article on "The Ethical Crisis in Education,"[2] gives a number of specific examples of decay in the groves of academe. I will use his article as a starting point for developing a typology of the major areas in which moral dilemmas arise on campus. Without claiming that this typology is complete, I do think it can help us to understand the kinds of issues which confront a college with the task of being a moral community.

Martin gives several examples of *fiscal and administrative accountability*, e.g., the use of government loans and work study funds. Obviously, this is a major concern for public institutions, which must not only account for the use of funds, but must evaluate program effectiveness, measure faculty performance, and maximize new opportunities for learning (to use the current jargon). Given these pressures, it is no wonder that the bulk of administrative time is spent deciding not what to do, but how to do it. In good bureaucratic fashion, the most important concerns are at the levels of strategies and tactics (i.e., management), while the quality of the enterprise remains amazingly elusive. It is small wonder that much of the recent literature in higher education has dealt with this theme of accountability, but without exploring the broader ethical dimensions of that term.

A second area is what I would call *academic responsibility*. Martin mentions such matters as cheating and plagiarism; the obligation of faculty to give students a fair idea of their chances of job placement; a criticism of cheap degree programs. There are clearly many other issues that might be raised in this area; but I would simply affirm Martin's central point that our greatest need in higher education is academic integrity in the sense

of conceptual clarity about our organizing principle. Whether or not we accept his distinction between "academic" and "educational" institutions, we need to engage in that process of institutional self-definition. I am arguing that "moral community" needs to be one component of that definition.

Martin also refers to what I want to distinguish as *professional responsibility*. He specifies "threats to faculty integrity—those caused by administrative centralization, professorial cronyism, and intimidation by students" (p. 32), in addition to an underlying despair about the lack of an educational or social philosophy. This category can be extended in a number of ways. Many of the current discussions of teaching styles are, at heart, ethical dilemmas. For example, what are the secondary effects of learning through computer-assisted instruction? Conversely, what is a faculty's responsibility toward a colleague who intimidates students in ways that may damage their personalities or their careers? This notion of professional responsibility also broadens out to look at research and the limitations placed on it by institutions, professional associations, and funding agencies. Finally, it includes the role of faculty and administrators in their non-academic capacities as consultants, practitioners, civil servants, and the like.

In addition to these three areas, I want to suggest three other categories of moral decision-making not included in Martin's analysis. One is *the quality of campus life*, an area usually delegated to the Student Affairs staff but which bears upon the instructional program as well. I refer not only to the perennial questions about regulating student behavior—sex, drink, and drugs—but to all of the other factors which set the campus ethos. What intellectual and cultural resources are provided? How do they reflect the kind of educational process to which the institution gives lip service? What social resources are available, particularly for minority students and commuting students, and what is implied about our educational commitment to those students?

Fifth in my catalogue is an area which I designate as *personal rights*. To some extent, this overlaps with categories previously mentioned, but it brings together a set of issues which are fairly clearly defined, technical, and troublesome. Most traditional questions of academic freedom belong here. So also does

a question such as the confidentiality of student records, which has been brought into focus recently by federal legislation. Certain personnel issues, such as affirmative action or due process in dismissing an employee, also fall into this category. The way these issues are handled reflects the moral climate on any given campus.

Finally, colleges are involved in a variety of ways in *public policy* issues. This is apparent in those policy issues directly affecting higher education. On these matters of self-interest, colleges have not hesitated to play the lobbying game, not always very successfully. Within their local communities, colleges have often had a significant impact, whether deliberate or not, on patterns of housing, schools, and health services. Usually, colleges have not seen this as a legitimate area of responsibility, except as individual faculty and students have been involved in formulating public policy through their research or service activities. Nevertheless, it remains an area in which ethical issues can and should be raised, out of self-interest if for no other reason.

My purpose in suggesting this typology is to identify the areas that concern a college as a moral community. The six areas, again, are: (1) fiscal and administrative responsibility; (2) academic responsibility; (3) professional responsibility; (4) quality of campus life; (5) personal rights; and (6) public policy. Problems in all six of these areas arise on our campuses all the time. Usually they are dealt with routinely, by people who do not reflect on the ethical implications of the routine. The way in which the problems are handled, however, tells us something about the underlying moral commitment of the institution. Periods of turmoil expose those commitments and demand that they be clarified, but most colleges are ill-equipped to handle that kind of process. In other words, it is easier for them to act *implicitly* as moral communities than it is for them to do it *explicitly*. In good Socratic fashion, one of the roles of a sensitive teacher is to help make those commitments explicit.

College and the Changing Social Context

The current debate about the future of liberal education makes it clear that part of our dilemma has been forced upon us

by a changing social context. For two years I have been involved in some major writing projects to contribute to that debate. Here I can offer only a brief summary of five major social trends directly affecting collegiate education. The empirical data and the examples to support these trends are voluminous, but there is not space to include them here.

(1) The *economic pinch*, through a combination of rising prices, declining enrollments, and budget deficits by state and local governments, is the trend which causes most of us the most immediate concern. For public institutions, it is usually not a matter of survival but of cutbacks in the size and the quality of programs. Based on enrollment projections, we can expect this retrenchment to last for approximately the next fifteen years.

(2) A second major trend has been toward *equal access* to higher education. This data is overwhelming.[3]

- The percent of the population aged 18 to 21, attending college jumped from 1.7% in 1870 to 7.9% in 1920; 26.9% in 1950 to 47.6% in 1970. By the year 2000, projections are that as many as 72% of that age bracket will attend college.
- The number of community colleges nearly doubled from 1960, when there were 656, to approximately 1200 in 1975. They now enroll about 40% of all college undergraduates.
- The percentage of college students attending public institutions has risen from 64% in 1961 to 75% in 1971, and may go to 83% in 1981.

Patricia Cross, in particular, has written of the "new students" who comprise the changing clientele of higher education: women, minorities, adults, and academic low achievers.[4] For many public colleges, we can no longer refer to "student" as someone between the ages of 17 and 22. Rather, as we know at LaGuardia Community College (Long Island City, N.Y.), we are referring to housewives, policemen and firemen, Viet Nam veterans, blue collar workers, and various kinds of paraprofessionals, even college graduates coming back to be retrained for different careers. Adult education is rapidly moving from the status of a distinct program having to pay its own way, to becoming a central focus of our educational task.

Because of the financial crunch, it is virtually certain that this trend toward equal access and the search for new constituencies will continue for the foreseeable future.

There is absolutely no doubt, however, that this trend has caused some dislocations and even conflict in our traditional notions of the liberal education which many of us equate with undergraduate college. For example, there has emerged a continuing tension between egalitarian social goals and more traditional meritocratic notions. Issues such as open admissions and affirmative action reflect this tension, as do the debates in the larger educational context over such a study as Jenck's book, *Inequality*.[5]

A second kind of challenge or conflict resulting from equal access is a more pluralistic notion of culture. The popularization of culture, even what has been called a "mass culture," has been widely debated by humanists in recent years. The threat has been exaggerated, I believe, but there is no longer an easy consensus about the responsibility of college to transmit a "high culture" defined in fairly homogeneous Western European terms. What we are experiencing in the quest for ethnic identity is a struggle to appreciate the diverse roots of American culture.

The cumulative impact of this trend toward equal access, then, is to create a more diverse, pluralistic, and exciting context for collegiate (and particularly liberal) education.

(3) A third trend has been toward *career and vocational education*. The best illustration of this, of course, is the recent shift in federal nomenclature from "higher education" to "postsecondary education," to include the technical and proprietary schools. The vocational thrust has been significant in America since the founding of the land grant colleges, but it has now received a boost with the competition of students for scarce jobs.

There is an important aspect of this trend which we should not overlook. Manpower planning—identifying new careers well enough in advance to train persons to fill those jobs—has been notoriously haphazard in this country. Ivar Berg called attention to this in *The Great Training Robbery*,[6] and since then there have been a number of attempts to rationalize the planning process for new career and program areas. The difficult

challenge facing us is to prepare students for a series of careers, for the obsolescence of jobs which now exist, and for the creation of new jobs which we cannot now imagine. In this context, what is the relation between learning as competence and learning for its own sake?

The other aspect of this trend and the one which creates the greatest possibilities for liberal education, is the responsibility pointed out by Thomas Green in his provocative work, *Leisure and the American Schools.* That responsibility is, "how to think about work in a leisure society."[7] If the current economic scene is any indication, this will involve some major reconceptualization.

(4) A fourth trend is that toward *technology and urbanization* and its prospects. At one level, this has meant a revolution in educational technology—not just "A-V" and learning machines and computer-assisted instruction, but an extension of college education itself via television and other media. It has meant the availability of new tools for research as well as for teaching and learning, even at the undergraduate level.

More important, however, are the changes occurring at another level. Increasingly, our task as educators is to explore with our students the impact of science and technology on our cultural values and on our patterns of social life. From the scenarios of the year 2000, and the controversy over the limits to growth, from Heilbroner's pessimism about *The Human Prospect* to Daniel Bell's prognosis for *The Post-Industrial Era,* from the inescapable data on population growth and world hunger and scarcity of natural resources and biomedical research, it is clear that we must prepare our students for a world which may be significantly different from the one in which we have been educated.[8] One of the functions of college in this new social context is to engage in the transformation as well as the transmission of cultural values.

(5) Finally, I want to mention briefly a trend toward *comprehensive social demands* on the colleges. Robert Nisbet, in *The Degradation of the Academic Dogma,* traced what he considers the prostitution of the university—selling its research and service activities for the sake of power and prestige. As a result, he argues, we are experiencing a decline of the university comparable to that of the churches since the Reformation.[9]

Even if we do not share his nostalgia for medieval institutions, it is apparent that we may have taken on obligations that are not consistent with our educational mission. In a recent issue of the *Journal of Higher Education*, for instance, Joseph Stetar warns against community colleges which have become overzealous in their concern for older adults, to the point where they are providing a complete set of social services.[10] Public colleges must learn to say no, but they will constantly be asked to provide services—educational and otherwise—which are presumed to be in the public interest.

To summarize, then, I have mentioned five social trends whose impact on higher education will continue: (1) economic scarcity; (2) equal access; (3) career and vocational education; (4) technology and urbanization; (5) comprehensive social demands. Each of these trends raises moral as well as technical dilemmas for the college which wants to serve its students and its public conscientiously. An adequate model must deal with college as a moral community. In the final section, therefore, I want to look at some of the resources for working out such a model.

Moral Community

There are a number of different sources for thinking about the concept of moral community as it applies to public higher education. The term also has another usage in theological circles, where it is applied to voluntary religious groups as communities of moral discourse, i.e., it assumes that there is a shared set of values out of which the group can reflect on moral issues within the congregation or in the world. I will not deal with that here because it is not directly applicable.

The major effort to clarify this concept has been in sociological theory, particularly among the functionalists, who are most apt to be concerned with stability and order and equilibrium in the society. Emile Durkheim, one of the founders of modern sociology, was for much of his life professionally concerned with the problems of education in France, actually completing a historical study of the topic. During 1902-1903, he delivered a series of lectures at the Sorbonne, which were published in 1925 as *Moral Education*.[11] In this volume, his goal was to establish education as the vehicle for transmitting a secular, public morality. In place of appeals to religious or

universal ethical norms, he posits society as the source and end of morality.

According to him, the educational task must address itself to three aspects of morality: (1) Discipline consists of regularity (a system of rules of action existing in society) and authority (a quality of group relationships through which the individual learns to depend upon these socially determined norms). Through a proper use of discipline, the teacher can teach moral dependence upon the society. (2) "Attachment to social groups," specifies the content as well as the form of normal behavior. Since society is, in Durkheim's view, a being *sui generis*—a "collective personality"—morality cannot consist of actions performed for individual ends, but only through devotion to collective ends. In practice, this means teaching patriotism. (3) The third element is autonomy or self-determination. A rational morality means accepting social constraints as our own, to the point where we can act freely and not simply in conformity to external rules. As he says, "To teach morality is neither to preach nor to indoctrinate; it is to explain." It is rational because it depends upon understanding.

Durkheim correctly underlines the way in which individuals define and refine their morality through participating in social groups. He also calls attentions to one function of public education which we generally call socialization, i.e., the process by which we learn to act as members of the society by internalizing at least some of its norms. But his model is not pluralistic enough to help us deal with the pace of social and cultural change we and our students experience. Also, we need a model which pays greater attention to potential conflicts between personal and social morality.

Talcott Parsons, for many years the most influential sociologist on the American scene, explicitly took up Durkheim's notion of "moral community" in his study of *The American University*.[12] In a methodological chapter, he argues that the role of a moral community is to explore, develop, and maintain rational standards of behavior; it performs an integrative function within the social system. Moreover, it thus belongs to the "cognitive complex" as one of the major functions of the university. Other aspects of the cognitive complex are: *knowledge*, in the cultural system, which Parsons limits to that which

can be expressed in propositional or conceptual forms; in the behavioral system, *intelligence*, which is treated as a generalized medium of exchange rather than a biological characteristic of individual actors; in the personality system, cognitive learning and *competence*, or the application of knowledge to particular skills.

As with Durkheim, there are a number of problems that we cannot deal with here. For example, the notion of moral community is applied to the social system as a whole (the internalizing of norms). When Parsons deals with personality, he focuses on competencies and skills, and moral questions are raised only peripherally. Nevertheless, he does drive home the fact that higher education is concerned with the formation of more rational criteria of action. It is an appropriate function which a college must play, at that point where the society and its cultural values interact.

In other respects, Parsons' model of higher education is not very helpful for undergraduate education. For him, the core of the university lies in research and graduate education. Undergraduates are dealt with under the heading of "studentry socialization." The fourth aspect of the university, its professional schools, also need not concern us here.

From this branch of sociological theory, then, we have the beginning of a model; but it needs to be developed in a context which is more dynamic, pluralistic, and which gives greater attention to personal as well as social morality.

Many of the great philosophers have explored the connection between ethics and politics. Socrates, for example, was convinced that virtue was to live in conformity with a higher principle of reality. To know this truth it was necessary, in the words of an even older Orphic saying, to "Know thyself"; all that could be communicated through the usual kind of instruction was the opinions of other men. In other words, he asserted a distinction between two orders of knowing: that of the masses and that of the educated elite. He was followed in this line of inquiry by Plato, whose Academy was specifically established to train statesmen who would be more capable of running the State, and by Aristotle.

Rousseau, who incidentally considered Plato's *Republic*, "the finest treatise on education ever written," challenged the

assumption that human beings are essentially rational and social. Instead, he viewed society as corrupt. In his own ideal view of education (in *La Nouvelle Heloise* and *Emile* and in other writings), human beings should be reared as creatures who are good by nature. Their natural impulses and curiousity should be encouraged, limited only by the forces of necessity, and not by social constraints. This, of course, requires careful manipulation by a tutor. Only when reason develops for the first time, after the age of twelve, should children be exposed to disciplined learning through books and formal instruction. At the same time, Rousseau developed the notion of *The Social Contract*, by which individuals surrender their own freedom for the larger freedom of humanity.

Despite the influence of both these traditions in educational philosophy, it remained for John Dewey to begin to think out systematically a view of education which would take account of scientific knowledge, modern technology, and democratic social processes. Against the classical tradition, he argued for the unity of facts and values. This meant rejecting any appeal to a transcendent source of truth and accepting a thoroughgoing historical relativism. Against Rousseau, he insisted on the fact that all of our knowledge is inescapably social. Furthermore, Dewey was the first person to think through the meaning of mass education.

Obviously, all three of these positions start from a different set of presuppositions. Just as obviously, Dewey has provided us with many insights which we have not used. He believed that authoritarian classrooms cannot train students for participation in a democratic society, although he did not sanction the "Do as you please" attitude adopted by some of his less perceptive followers. He insisted that effective learning occurs only when we take advantage of the experience which students have so that they can continue to grow intellectually as well as socially. In addition, he thought carefully and critically about the ethical basis for decision making, about culture, and about creativity. All of these, I want to argue, are indispensable contributions to a theory of the public college as a moral community.

A third source of insight comes from those developmental psychologists who have studied the stages in moral reasoning, especially in young children. Jean Piaget, whose main concern

was for the growth of the process of reasoning in all of its forms, included this as one of his concerns. Recently, Lawrence Kohlberg has pursued this with a series of articles. The limitation of this approach is that it is biased toward formal systems of logic and ethics, i.e., toward abstract conceptualization, and does not take adequate account of the kind of moral judgments which most of us have to make on a day-to-day basis.

Without being able to substantiate that charge, or to develop an alternative in any detail, let me just suggest that moral reasoning must occur in a highly pluralistic context. The implication is that, as a moral community, the public college does not have much of a consensus on the values to be transmitted, preserved, or changed. Instead, we are dealing with a variety of ethnic and religious and cultural value systems. About all we can take for granted is a process for conducting debate. In addition, I would argue that there is an underlying consensus about the value of human beings, although it would be defended from many different points of view. In a pluralistic context like the community college, for example, the role of liberal education is to make clear those humanistic concerns which we have in common.

> Unlike traditional liberal education, rooted as it was in concepts of mental discipline and transfer of training, liberal education for the decade ahead will increasingly use current individual experience and the contemporary problems of society as the medium of education. . . . Helping students cope with pluralism and relativism becomes the norm for redefining liberal education.[13]

A fourth set of resources can be found among those advocates of what can be loosely called, "humanistic psychology." Some of them, influenced by Gestalt psychology and Esalen and group processes, have concerned themselves primarily with "affective" or "confluent" education, i.e., with rediscovering the emotional aspects of the learning process and reintegrating them with reasoning. In the search for human wholeness, this becomes an important contribution alongside the approach of Parsons, Piaget, and Kohlberg.

Although it represents a different thrust, this is probably the appropriate place to mention the "values clarification" ap-

proach. Like the humanistic psychologists, disciples of values clarification believe that the most important part of education is helping students to affirm their own self-worth, through a process of prizing, acting, and choosing.[14] It is pluralistic to the degree that it even refuses to engage in debate about abstract ethical principles, but simply reflects back to the child the implications of his or her own choices. At this point, I believe, it has committed the error of trying too hard to establish a position of neutrality, without being willing to spell out and defend those values which the position itself presupposes.

All of these approaches have developed a number of exercises suitable for classroom use. Pedagogically, they have opened up new approaches to teaching and learning which are important for college students. Psychologically, they have illuminated the dynamics of the learning process in a way that traditional educational theories simply ignored. Above all, they insist that public education, including college, is one of the most vital social contexts for exploring value questions.

Beyond this point, the range of possibilities simply becomes too great to handle. Not only is there a growing body of literature in the social sciences on the character of social and cultural change, but there is beginning to be some serious investigation in the value implications of research in these disciplines. Natural scientists have for a long time worried about the applications of their work, but recent developments (particularly in bio-medical research) have led a number of colleges and universities to focus on the value implications of work in this area for social policy and social action. What I am suggesting, then, in light of where I began, is that our most urgent task is to define what it means for a college to be a moral community so that we can then tackle the difficult and burning social issues confronting us.

NOTES

1 Christopher Jencks and David Riesman, *The Academic Revolution* (Garden City, N.Y.: Doubleday, 1968).

2 Warren Bryan Martin, "The Ethical Crisis in Education," *Change* magazine, Vol. 6 (June, 1974), pp. 28-33.

3 The Carnegie Commission on Higher Education publicized many of these statistics, especially in *The Open Door Colleges* (New York: McGraw-Hill, 1970) and *New Students and New Places* (New York: McGraw-Hill, 1971). The other major source is the National Center for Educational Statistics of the U.S. Department of Health, Education, and Welfare.

4 K. Patricia Cross, *Beyond the Open Door* (San Francisco: Jossey-Bass, 1971); also her article, "The New Learners," *Change* magazine, Vol. 5 (February, 1973), pp. 31-34.

5 Christopher Jencks, *Inequality* (New York: Basic Books, 1972).

6 Ivar Berg, *The Great Training Robbery* (Boston: Beacon Press, 1971).

7 Thomas Green, *Work, Leisure, and the American Schools* (New York: Random House, 1968), p. 9.

8 Despite the controversy over its computer models, the Club of Rome report on *The Limits to Growth* (New York: New American Library, 1972) did focus attention on the major interacting variables which make a continuation of unchecked growth impossible. So also did Robert Heilbroner in *An Inquiry into the Human Prospect* (New York: Norton, 1974). Daniel Bell's *The Coming of the Post-Industrial Era* (New York: Basic Books, 1973) examines the transformation of technology, its social impact, and its implications for policy.

9 Robert Nisbet, *The Degradation of the Academic Dogma* (New York: Basic Books, 1971).

10 Joseph M. Stetar, "Community Colleges and the Educational Needs of Older Adults," *Journal of Higher Education*, Vol. 45 (December, 1974), pp. 717-21.

11 Emile Durkheim, *Moral Education*, trans. Everett K. Wilson (New York: Free Press, 1961). For an excellent discussion of Durkheim's views on education, see Ernest Wallwork, *Durkheim: Morality and Milieu* (Cambridge, Mass.: Harvard University Press, 1972), pp. 120-50.

12 Talcott Parsons and Gerald M. Platt, *The American University* (Cambridge, Mass.: Harvard University Press, 1973).

13 James R. Davis, "The Search for Standards: Relativism and Emerging Pluralism in Higher Education," *Journal of Higher Education*, Vol. 45 (February, 1974), pp. 141-51; the quotation is from p. 151.

14 The volume by Louis E. Raths, Merrill Harmin, and Sidney B. Simon, *Values and Teaching* (Columbus, Ohio: Charles Merrill, 1966) represents a point of departure for the rapidly growing literature on this topic.

3

Building the Meaningful Vocation into Career

David V. Tiedeman
Mark Rutledge
Anna Miller-Tiedeman

Persons working at the intersection of the church and the community college wish to clarify the concept of vocation. This chapter offers one such clarification.

Professional educators most often refer to vocation in the context of training for employable skills, as in vocational-technical education. Church people tend to think of vocation in terms of an external "call" from a transcendent God, either to the Christian faith, to the monastic life, or to the ministry. Richard Bolles, of the National Career Development Project, seeks to integrate both religious and educational perspectives on career in a life-work/career-planning process designed practically to empower persons to exercise their talents, skills, and spirit through finding meaningful jobs in the world of work. But very little of today's career or religious education literature focuses attention on some very personal and complex inner processes within the self which are essential to a full understanding of the meaning of vocation. We are partially formed by our institutions but we are more than the products of the purposes and actions of our institutions. In our compromises between the urge towards self-expression and the constraints of society, we sometimes respond to the "call from within" in moments of intuition and decision. It is my purpose here to chart some of those inner processes.

Religious Aspects of Vocation and Career

Religion and work traditionally interlock in the vocation. For instance, among the six meanings associated with "vocation" offered in *Webster's Third New International Dictionary*

(1971), four directly associate vocation with a calling by or of God to the fulfillment of a particular task or function in life. Only two of the four meanings of vocation in common parlance separate God's presence from the tasks or functions of life in a vocation and even one of these still defines it as, "a strong inclination toward a particular type of work or course of action," a definition in which at least personal dedication still figures.

On the other hand, religion and work do not traditionally interlock in the career. For instance, *Webster's* indicates that four meanings of the noun "career" exist in common parlance. If these four meanings are integrated, then the sense of the word career becomes that (1) of a course or passage, (2) of great speed, which might (3) be of continual progress as (4) in a progression. Thus, the work aspect of career is ordinarily more associated with a non-religious sense of the word vocation, namely, "the membership of a particular occupational group: the persons engaged in a field of business, profession, or trade." But notice that there is nothing within the course or passage meaning of career which limits applicability of career to work. "Career" conveys that more neutral meaning of a pathway; its meaning can be invoked in relation to work and non-work but must involve direction and activity as the minimum essentials of a path.

Putting Vocation into Career

The "call" we want to put into *career* is that which is experienced from within—the inner call. Anyone with a true vocation hears the voice of the inner self; one is "called," but must acknowledge personal responsibility for this call at risk of honesty and full career development. The original meaning of "to have a vocation" is "to be addressed by a voice." The clearest examples of this are to be found in the experiences of the Old Testament prophets. To respond to one's inner voice is to be faithful to the law of one's own being (Jung, 1954). And whether the call presumably addressed to us is seemingly from God, our social institutions, other persons, or whatever source, it is the *person* who must intuit it, respond to it, and take full responsibility for consequences of the response. It is our personal decision, a responsbility from our centered self, which puts into operation and self-evaluation any call from without.

To follow the inner call of vocation is to embark on an endless quest during which wholeness can be experienced.

To focus on this existential dimension of vocation is to focus on the spiritual dimension of personality. It is to meditate with Frankl on the human capacity to make meaning in our life. We believe the meaning of one's personal life is not to be denied, but to be responded to, for we are responsible to life. Each of us has the potential to discover, through our active responses within everyday life, our own unique personal life task—our vocation—or concrete personal task, a "mission." But we don't have to do it early, just once, or forever. We can roll with the task of evolving our vocation, which can enlarge in meaning with our years and wisdom.

If *career* is understood to mean "course," particularly a course of continuing progress, or passage, then *vocation* becomes those meanings which a person makes or discovers throughout a lifetime of working and living. The vocation which a person must anticipate is not only a progression of *occupations*, it is also the way a person derives meaning repeatedly from non-occupational as well as occupational activity as a life work. Vocation in one's career is, for example, not necessarily to be found in progressing up a particular "career ladder." Rather, vocation is more in the expanding, more encompassing unities of meaning which one repeatedly gives to what one does than it is in the progression of steps which psychologists, sociologists, and economists imagine to be optimum combinations of occupations.

Notice that this understanding of vocation centers personal responsibility in the self. It also implies change and development throughout life despite use of the singular form, "vocation." And it implies that the primary career decision-making problem may not be choice of occupation but development of self. We will return to these concepts after a brief historical survey of the field of vocational psychology. This historical context sets the stage for further development of our concept of the call we would like to put into career, the call of "I" power, or fidelity to self.

From Occupational to Career Psychology

Shortly after World War II, the field of vocational psychology took a turn which markedly changed the paradigm for the scientific investigation of the occupations of a career. Through the 1940s, the field was characterized by an approach of "matching men and jobs," in which trait and factor theory became increasingly important. This basic approach postulated that individuals differ in their psychological traits, that occupations differ in their requirements, and that realistic occupational choice and optimal occupational adjustment are functions of the agreement between traits and requirements (Crites, 1969).

Ginzberg, Ginsburg, Axelrad, and Herma electrified the field of vocational psychology in 1951 with their book, *Occupational Choice: An Approach to General Theory*. In the first place, Ginzberg and associates focused attention in the field away from occupational success and toward occupational choice. In the second place, they introduced time and development into the study of vocational psychology. Finally, they formulated initial propositions about developmental periods and stages associated with occupational choice from childhood to young adulthood. The occupational choice is supposed by them to advance from the condition of fantasy into the conditions of tentativeness and reality in those ages. In the period of tentativeness during adolescence, the occupational choice presumably progresses through stages of being based on interests, capacities, and values. After transition into the reality period of young adulthood, the occupational choice presumably passes through stages of exploration, crystallization, and specification.

The book by Ginzberg and his associates challenged Donald Super of Columbia University to organize a new field of career psychology. He did so on two steps. His first major step was to propose a theory of vocational development. The ten propositions in Super's theory centered occupational choice in the self-concept and made the development of the vocational self-concept within each individual the primary aspect of vocational development.

Super's second major step was publication of *The Psychology of Careers* (1957). This now classic book incorporated his theory of vocational development into a life development framework.

In one stroke, Super thereby changed the study of vocational psychology from the examination of singular occupational events to the study of interactive and multitudinous occupational events which happen from birth to death. He proposed that occupational development can be expected to progress during life through stages of exploration, transition, trial, maintenance, and decline. Career patterns take shape and find expression, or give frustration, within such a developmental framework.

Tiedeman and O'Hara first made themselves students of both the occupational choice theory of Ginzberg, et. al., and Super's occupational development theory, and, by 1963, became convinced that occupational choice implicitly took place within the process of each educational and work decision, and that the decision process implicitly developed in accord with its own logic. They therefore began to treat decision more microscopically within the more macroscopic choice stages of Ginzberg and Super. These decision-making conceptions provide a framework within which it is possible to test scientifically for the call in career within career psychology's new paradigm that satisfaction and success be considered simultaneously.

Tiedeman and O'Hara (1963) employed the logic of decision making to propose a linguistic framework within which comprehension of decision making emerges during incidents of career choice. Essentially, their framework first divided the process of decision making into two aspects, *anticipation* and *accommodation*. The anticipation aspect consists essentially of a person's preoccupation with the pieces (facts, alternatives, options, consequences) out of which a decision is to be fashioned, and with the personal aspects (aspirations, hopes, values, expectations, constraints, etc.) which will determine the form of a decision. The accommodation aspect represents the movement from anticipation to induction: it is the point where imagination meets reality. In the case of both anticipation and accommodation, it is possible to speak about "sub-aspects" or stages.

Aspect of Anticipation

The first stage of anticipation, called *exploration*, begins with a person's awareness "that a problem does or will exist and that

a decision must be reached in order to resolve it in a satisfying manner" (*Career Development: Choice and Adjustment).* In discussing exploration, Tiedeman and O'Hara state:

> In the step of exploration . . . a number of different alternatives or possible goals . . . may be considered. Relevant goals are those which can possibly be attained from the opportunities associated with the problem under consideration. . . . During the exploratory step, fields are relatively transitory, highly imaginary (perhaps even fantastic), and not necessarily related one to the other. They may be a relatively unassociated set of possibilities and consequences. . . . In the step of *exploration* in relation to a problem of career development, a person probably reflects at least upon his (or her) aspiration, opportunity both now and in the future, interest, capability, distasteful requirements that still can be tolerated, and societal context for himself (or herself) and his (her) dependents. These are relevant aspects of the field set by each goal. In short, each alternative as he (she) senses it. (pp. 38, 41)

Of *crystallization*, the second stage of anticipation, they assert:

> In *crystallization* the cost of the several goals can be considered in relation to the return from each. The value of alternatives can then be assessed. Relevant considerations are organized or ordered in this process of valuing. . . . The process of valuing gives rise to values which tend to fix the organization or order of all relevant considerations in relation to each of the goals as *crystallization* occurs. . . . *Crystallization* normally represents a stabilization of thought. A setting of thought is achieved which is ordinarily of some durability and hence of some reliance. This set readies the person for investment of self along a line that then becomes more noticeable. The situation becomes defined, so to speak, at least for a time. (p. 41)

The third stage is that of *choice*, and it follows readily on the heels of crystallization:

> With *choice*, a particular goal and its relevant field . . . orients the behavioral system of the person of relevance for his (her) problem. . . . This goal may be elected with

varying degrees of certainty and its motive power will vary as a result. . . . Furthermore, the degrees of clarity, complexity, and freedom generally available to the person in the solution of this problem and in the pursuit of the indicated decision will also affect the motivating power of the resulting resolution of alternatives. (p. 42)

The fourth and final stage of anticipation is called *clarification.* You would expect, once a choice had been made, that aspects of decision making which precede action would have been finished. But even though the decision is made and held firmly, often doubt about the decision will arise. This is true

> . . . in even a short period of waiting (a week or more, say) for the expected situation to begin to unfold. . . . Doubt experienced in the waiting period causes the individual further to clarify his (her) anticipated position. An elaboration and perfection of the image of the future . . . ensues. . . . *Clarification* not only perfects the image of self in position, but also dissipates some of the former doubts concerning the decision. (p. 43)

Aspect of Accommodation

The three stages of accommodation may be briefly described in the following way:

> *Induction* (or initiation): A general defense of self and a giving up of an aspect of self to group purpose. . . . The individual's goal and field assimilatively become a part of the region . . . of the social system in which the person is implementing the desired solution of a problem. He (she) learns the premises and structures-in-interaction required for continued identification. This process leads to a further perfection of individual goal and field in the social system. . . .
>
> *Reformation:* The receptive orientation of induction (gives) . . . way to (an) assertive orientation. . . .The person is well immersed in a relevant group. . . . He (she) has a strong sense of self and actively enjoins the goal and field . . . in order to bring that group into greater conformance with his/her modified goal and field . . . and upon the out-group to bring their view of his/her identification into greater consistency with his/hers, the effect, if any, is the modification of group goal and field. . . .

> *Integration:* Synthesis is, of course, the essence of *integration*. . . . A differentiation in identification has been achieved. The new-found appreciation of self is integrated with its larger field. This new part of the self-system becomes a working member of the whole self-system. In *integration*, individual and group both strive to keep the resulting organization of collaborative activity. . . . The individual is satisfied, at least temporarily, when *integration* occurs. (p. 44)

Four things must be said about this model before we return to our central theme of self-development. First, most of us are in different stages of the decision-making process with regard to different facets of our career development of the moment. For example, a college freshman aspiring to be a physician may be in the stage of integration with regard to high school curriculum; the indication stage with regard to college choice; the clarification stage in choice of medical school; the crystallization stage in choice of area of specialization in medicine; and exploration stage regarding a place to practice medicine. This illustrates the theory as applied to a specific occupation or profession.

Second, from this example, it is easy to see that career development is very complex and occurs within the context of many different decisions, all of which are in process simultaneously. Furthermore, decisions are affected by other factors such as memories of the past, anticipation of the future, personal needs and goals, and professional needs and goals. Thus, decisions about occupation occur simultaneously with decisions about all other facets of a person's life, such as educational endeavors, family, friends, and lovers. This is why career development can be viewed as self-development in relation to choice, entry, and progress throughout all of life. The true vocation manifests itself in all aspects of life.

Third, notice that integration is not a permanent state, but rather a dynamic equilibrium. Changes brought about by events in the outside environment (economic or institutional change), or by events within the person (growth, emergence of unmet needs, thought, etc.), produce a disequilibrium from time to time which leads either to further development, some disintegration, or both. Thus, the whole process is reversible,

although the tendency is to move toward overall self-integration. Information, experiences, and understandings take on order and meaning according to the evolving goals of each person. As the search and decision-making processes unfold, patterns emerge which take on significance in terms of one's goals, and which ultimately result in new decisions.

Fourth, these choice and decision processes operate throughout the stages of life. For example, Tiedeman and O'Hara used the eight developmental crises of Erik Erikson's model of identity development as a life-cycle framework within which to describe the process of career development. Another framework for working out these processes, which is especially relevant here, is the psychology of adult career development. This is important in the community college since mid-life persons are increasingly returning for career recycling, personal and family enrichment, and retraining for skills to use in upgrading a present job. Little vocational psychology exists in relation to adult career development, but Edgar Mills has contributed insightfully to its study. He has a chapter on this area in Willis Bartlett's *Evolving Religious Careers* (1970). Mills essentially lays out what he considers to be three developmental tasks of mid-life which find expression in five common themes. Mills' excellent summary of ideas goes as follows:

> Career development in the years between 35 and 55 has not yet been systematically explored. During this period one developmental task is to discover or invent the stage-defining milestones by which persons can recognize their own development, usually through relationships of family, work and community. During these years they must also re-negotiate their earlier career decisions, reasserting control, at least temporarily, over the directions which their lives take and consciously creating their own future. These developmental tasks can be discerned in the working out of common patterns of experience during the middle years: (1) stocktaking in several ways, (2) changes in family or other relationships, (3) status changes as related to age and function, (4) impact of shared historical movements, and (5) the shift from advancement to productivity as a primary concern in work. Development is complex and rich during the middle years, which might be better described as a time of deepening and redefining than simply as maintenance. It is, in fact,

> a time to decide again what to do when one grows up, and in so doing to grow up a little more. (pp. 195-196)

Thus, because our life cycle is continually evolving, the processes of choice and decision are part of a repetitive cyclical process as well.

Awareness of Self While Deciding

It is not enough simply to have an intellectual understanding of the stages of decision-making. This would only be one more head trip. Rather, we must learn to "catch ourselves in the act" of making decisions. One must become aware of oneself and one's behavior *during* the decision-making process. The process must become centered in self. The language and understanding of process in decision-making development must itself become more and more conscious to persons as they attend to decisions they make. What is needed is practice in experiencing decision-making in such a way that the person attends to self processes *while deciding.*

Miller and Tiedeman stipulated that practice in decision making should be evaluated by the person in terms of three major dimensions: problem condition, psychological state, and self-comprehension. Those major dimensions, with the three minor dimensions of each, are represented in Figure 1 as a cube. Notice that the cube depicts the basic condition in its lower left front block, which represents the problem-forming condition, the psychological state of exploration, and the self-comprehension of "learning about." With appropriate interaction and attention, individuals can see their comprehension progress through the cube in one path or another until their comprehension reaches the upper right, rear block, in which the problem condition is that of solution-using, the psychological state is accommodation, and the self-comprehension is "doing with awareness."

Nothing else will be said here about the dimensions of this cube. The reader who wishes to explore this further is referred to the 1972 Miller and Tiedeman article (see References at the end of this chapter). Nevertheless, two facts should be understood. One, in relation to specific decisions, individuals do move both from the lower left, front block of their decision problems to the upper right, rear block of their decision prob-

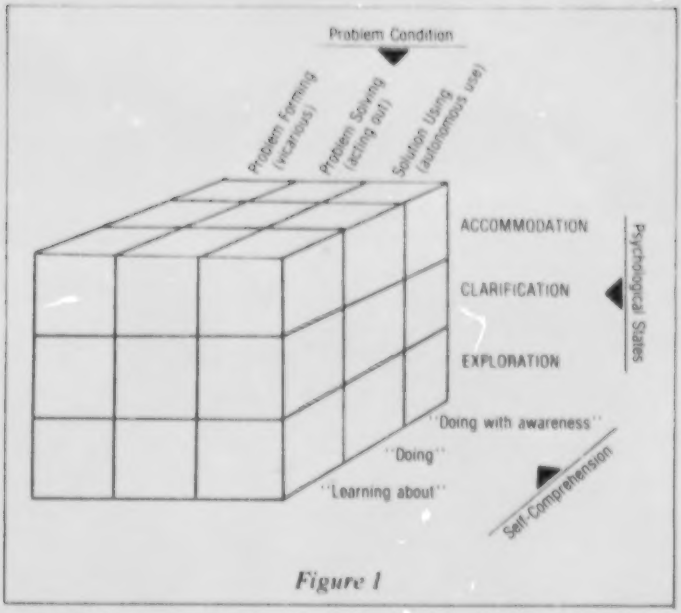

Figure 1

lems through one path or another. Such movement comes from the personally structured acts of intuition on an individual's part. Not everyone completes such movements for every decision. However, most people complete one or more such advances in relation to significant decisions in their lives.

Second, individuals can be made more conscious of that which they can know in numerous specific instances. In other words, individuals who become conscious of moving their thought up through the decision cube in many instances of personal decisions can become intuitively conscious *of the cube itself*. Thus, the cube can itself be made into a framework or structure for the development of general intuitive understanding of decision-making development. That which is experienced in particular instances is then generalized to all sorts of situations in which persons make decisions.

In 1972, Miller and Tiedeman felt that the key to self-consciousness was recognition of personal decision-making style, one moves from *what* one did to *how* one did it, and then to what one should do to improve personal decision

making. The decision-making activity thereby becomes general to life, rather than specific to occupation.

One of the ways we can "catch ourselves in the act" of making decisions is to monitor our daily language. "I" power manifests itself most strongly in our language and in our behavior as it interrelates with our language.

We all know when we are exercising "I" power. At such times we have clear goals, proceed in fairly direct activities which help us accomplish these goals, monitor our activity as we proceed in prosecution of our goals, modify goals or activities, or both, as conditions warrant, and feel very good because we are defining a part of our universe for a time. What is difficult is convincing ourselves that we are capable of enough personal power in enough instances to cause ourselves to deliberately struggle to develop more satisfying control of our "I" power.

Many schools of psychotherapy advocate our cultivation of such control through the ways we think and talk about ourselves and through the ways we act upon our thoughts and conversations. Consider transactional analysis, for example. In that system, the parent tape is identified by words like "ought" or "should." The child tape is characterized by phrases like "I want," "I feel," or "I don't care." The adult tape contains such words as "why," "what," or "it is my opinion." If you listen for those words in the conversation of another or yourself, you can isolate the parent, child, or adult ego state from which the statements are originating, can sometimes even predict what might happen next and so achieve some control over the course of the interaction.

Other growth-producing psychotherapeutic methods use the assumptions undergirding the client's language as a launchpad for increasing self-awareness. For instance, assertiveness training advocates that individuals assess both what they say, as well as how they say it, in order to get more desirable outcomes. In rational-emotive therapy, the therapist helps people look at what they say to themselves about themselves. Albert Ellis suggests that it is not what happens to one that causes an emotional problem, but what one *thinks* about what has happened. This suggests that the real trouble is caused by how one mentally structures his or her experience. Then, too,

client centered counseling simulates the condition of a person seemingly talking to him/herself about a problem in the presence of a therapist who skillfully clarifies to the person what the therapist thinks she or he has just heard. The therapist thereby uses, among other things, the client's language to augment meaning for the client.

Ethics, politics, religion—many fields besides psychology—similarly expect behavior to become the child of language. For instance, Epictetus said, "Men are not worried about things, but by their ideas about things. When we meet with difficulties, become anxious or troubled, let us not blame others, but ourselves, that is: our ideas about things." (Leobuchhandluing, 1966). And St. Paul said, "And be ye not conformed to this world, but be ye transformed by renewing your mind " (Romans, 12:2). Renewing or scrutinizing one's thoughts and ideas can indeed be a transforming experience.

Greater awareness of oneself and one's behavior during the decision-making process leads to centering the process in self. We have already seen how decision processes generalize into a context of decision making for all of life. Another amazing discovery is that these personal processes frequently have to be lived out after the fact when they cannot be experienced before or during events. For instance, in an unexpected firing from a job, there may be no real choice in that event, but our psychologies take us through the processes of choice and decision in relation to it. Nevertheless, we don't end up understanding that event in the structure of our feelings and emotions about being fired. The processes leading to that understanding are primarily those of the aspects of preoccupation (anticipation) and adjustment (accommodation). The states associated with each aspect are therefore the same in the case of involuntary choices as they are in the case of voluntary choices.

"I" power exists when one's consciousness has developed to a level where one is aware of an underlying continuity and unity in one's life and knows that one is in control of much of one's life. According to Tiedeman and Miller-Tiedeman, this requires responsibility for:

1. Becoming more conscious on one's person in order to cooperate with one's daily and even momentary evolutions;

2. Living more frequently in the now rather than in the past or future;

3. Becoming planful and acting on one's plans.

4. Waking up to making one's life happen rather than sleeping and letting it drift by;

5. Trusting oneself in order to tolerate anxiety when one becomes uncertain;

6. Being sensitive to others as one gains "I" power—not power over, but power with and among other people, and a concern for the welfare of others;

7. Recognizing and discarding useless old ways of thinking;

8. Being honest with oneself.

As we do these things, we begin to act less like machines and more like thoughtful human beings. "To take such a journey we must travel light; we cannot be burdened with opinions, prejudices, and conclusions—all that old furniture we have collected for the last two thousand years and more." (Krishnamurti, 1969). If we capacitate our "I" power, we remain renewing human beings.

The Next Step

So far we have shown how career development depends on a person's comprehension of his decision-making development. We have defined vocation as that fidelity to self, or response to a seeming inner voice, through which we put meaning into our careers. We have described how self-development, through the exercise of "I" power as revealed in language, is the key to building a vocation into career. One last step, or really a quantum leap, remains. Self-development never stops with what we may think ourselves to be in this moment of time, for we are evolving human beings, even during our lives. We need to comprehend the life evolutionary process itself in order to build our personal call into career. "I" power can be extended to include a cooperation with our own personal evolution which is taking place within a more general universal evolution of the human race. But in order to develop further our "I" power, we need to understand both the concept of structure

and that of intuition. We referred to these concepts earlier and now turn to a brief discussion of these three interrelated notions: structure, intuition, and evolution.

Structure

We put structure into our worlds. There is no "real" world out there, given, intact, full of significance, forevermore. Consciousness is constituted of random, virtually infinite barrages of sensation; these experiences are indistinguishable "inner" and "outer," which the sane have given structure. Structure is put into experience by culture and the self, and may also be pulled out again. Our science, art, myths, religions, and languages are structures we invent to help us make sense of our world. Structure is the way we see the world and ourselves.

Intuition

Intuition is part of the personal act of giving structure to experience and is also a result of creative structuring. It is an experience in which we may be grasped by a higher consciousness, when we have structured the world in such a way that intuition can occur. For example, if the language through which we structure our world has a notion of an inner voice or call from within, then our ears will be more attuned to hear that inner voice. What we think and believe makes a difference in what in fact happens to us. With language we achieve self-consciousness; we know how we know. But we must remember that language is only an analog of thought, not thought itself. In short, with the realization of the creative intuitive intellect, we can finally intuitively comprehend the structure of "I" power, namely, that we exist in, and consist of, systems or structures of thought which are open to our own influence.

Evolution

Intuition is a capacity which is now emerging in the human mind. In order to comprehend structure intuitively, we must comprehend our further evolution during our lives. Thus, intuition is an evolutionary leap, a new emerging form of intellect. Evolution occurs in the race as a whole, and it occurs in individual lives. We believe that evolution toward a higher

consciousness is an emerging possibility in more and more people. It is still rare and unstable, devolving almost as rapidly as it evolves in most of those who have experienced it. In the intuitive intellect people trust themselves and go beyond themselves. They entrust their being to the life processes that are unfolding in the universe.

In discussing structure, intuition, and evolution we have written very briefly about some complex ideas, hoping that the reader will want to explore them further as one growing expression of "I" power. (See for specific example Tiedeman and Miller-Tiedeman, 1977; Miller-Tiedeman and Niemi, 1977; Peatling and Tiedeman, 1977; in References.)

Religious Resources

The great religions of the world contain within them critical philosophical foundations for "I" power development. They frequently contain instructions for people who are interested in becoming what they are, as well as in going beyond themselves. Also, the teachings are often presented in parabolic, story, or fable form which can give one the all-at-once experience, a sense of seeing the total picture as opposed to just its parts. Finally, they contain within them various ways of thinking that may help humans effect the leap we believe we are about to make.

For example, an aspect of Sufism that appeals to Western culture is that one does not have to withdraw from life to improve inner life:

> The Way and the Work are carried on within normal life. Their object is just as much to improve the lot and capacities of the individual in ordinary society, as to increase his (or her) awareness of true reality. This Way has nothing in common with monasticism as such. (Lewin, 1976, p. 61)

Offshoots of Sufi consciousness appear in P.D. Ouspensky's work (1974) which originated in Russia. For instance, he writes of several major conditions necessary for development of the higher or cosmic consciousness: "The chief idea of this system . . . is that we do not use even a small part of our powers and forces. To use a larger part of personal powers or forces, the

individual must study him or herself." Ouspensky defines such study of oneself as psychology.

Krishnamurti also writes about attaining a higher or cosmic consciousness (a greater sense of self in universe), but he does so in terms of acting on our own *now* dictates, not on the *now* dictates of others. According to Krishnamurti, "The primary cause of disorder in ourselves is the seeking of reality promised by another." If we look for this truth or reality only in external things or people, we will not find it because the answer lies in ourselves, although others' commentary upon us can help us comprehend ourselves more accurately. "Immaturity lies only in total ignorance of self." If we try to study ourselves according to another, we will always remain a second-hand human being. Individuals who say, "I want to change; tell me how to," may not be serious since they are looking for some outside authority to bring order to themselves. A true study of self begins in us, in our relationships to people, environment, and universe. It begins with *now*, not in the future. It begins by understanding that the future *is* now; that knowledge exists only in the past or in our present structuring of our current experiences.

The Christian tradition contains many insights which contribute to the self-understanding we seek. Jesus' parables of the Kingdom of God implied that the old order is dying and a new is continually being born. His parables challenged his hearers to think in radically new ways about themselves and their world. Further, this Kingdom of which Jesus spoke is to be found *within* the person (Luke 17:21), and the Kingdom is *here and now*, as well as a future projection. Its apprehension implies that we are to approach life differently, to think differently, to act differently, and to become a different human being. What counts in Christianity is a new creation: "For neither circumcision counts for anything nor uncircumcision, but a new creation" (Galations 6:15). Commenting on this statement of St. Paul, modern theologian Paul Tillich says:

> If I were asked to sum up the Christian message for our time in two words, I would say with Paul: it is the message of a "New Creation." We have also read something of the New Creation in Paul's second letter to the Corinthians. Let me repeat one of his sentences in the words of an exact translation: "If anyone is in union with Christ, he is now

> a new being; the old state of things has passed away; there is a new state of things." Christianity is the message of the new creation, the new being, the new reality which has appeared with the appearance of Jesus, who for this reason, and just for this reason, is called the Christ. . . . The message of Christianity is not Christianity but a new reality. A new state of things has appeared, it still appears; it is hidden and visible, it is here and it is there. Accept it, enter into it, let it grasp you.

Yet the vision of which we write is one which breaks through the particularity of one's own religion. The way to do this, Tillich says:

> is not to relinquish one's religious traditions for the sake of a universal concept which would be nothing but a concept. The way is to penetrate into the depth of one's own religion, in devotion, thought, and action. In the depth of every living religion there is a point at which the religion itself loses its importance, and that to which it points breaks through its particularity, elevating it to spiritual freedom and with it to a vision of the spiritual presence in other expressions of the ultimate meaning of man's existence.

Career as Fidelity to One's Self

We have written of vocation in career as conscious faithfulness to optimizing the development of the whole individual human being. We are called to remain true to the law of our inner being throughout a lifetime of passages. Our choice and decision processes are important to this unfolding. When a person is conscious of his decision making, of aspects of the external environment that are influencing him, and his own being and personality to which he is responding, then he centers the decision process in self. Through exercise of our choice and decision processes we create ourselves and the whole world around us. Through structuring, we can arrange our relationship with our world so the goal of attaining individual purpose becomes more likely. Through intuition we can cooperate in our own evolution.

We do not do these things under conditions free from limitations and constraints; yet no matter how narrowly circumstances and humans limit the choices for other humans, con-

tinuing choice is essential for sanity. Viktor Frankl learned this lesson for humanity as a prisoner in Nazi concentration camps, where he discovered that prisoners who considered their choice so narrow as to be absent from daily life ordinarily failed to survive. On the other hand, prisoners who saw the necessity of daily exercising human choices, no matter how infinitesimal the differences in their consequences, survived the horror of concentration camp life, if the Nazis refrained from taking their lives.

Our career as "inner vocation" leads us through a lifetime of choosing and being. We are free to the extent that we know our constraints. And the possibilities for our becoming are more limitless than we imagine.

Two Issues

Modern writers facing the claims of a morality that insists on fidelity to one's own identity frequently make two objections. First, there is no one "self" to be faithful to, and second, a morality of fidelity to self is basically egocentric and self-indulgent.

Throughout this chapter we, too, have emphasized that there is no one "self" of vocation within career to be faithful to forevermore. Instead, we have noted that the self is a conception, a mind product, and, like all conceptions and constructs, vacillates from time to time. That part of the self-concept of the moment which bears the continuity of meaning we care to give our being in the universe lends direction to our thoughts and actions by being its structure. However, the self-structure, as is the case with all structures, is continually in motion, only temporarily held together by the synergistic forces of self-given continuity. This self-structure is subject to modification under the principle of entropy to internal and external interactions which give rise to renewing structures under the principle of syntropy that occasionally are evolutionarily more comprehensive by virtue of personal intuitions.

The allegation that our belief in the necessity of fidelity to one's own identity is basically egocentric and self-indulgent must also be dealt with. However, those who consider fidelity to one's identity to be egocentric miss an important element of Erikson's concept of identity upon which we predicate our

argument. Erikson writes of identity: "It is this identity of something in the individual's core with a group's inner coherence which is under consideration here; for the young individual must learn to be most himself where he means most to others, those others to be sure who have come to mean most to him." Thus, identity is a psychosocial, not just a psychological conception. As a psychosocial conception, identity cannot logically be egocentric, although some individuals who hang up on the reformation stages of their self-evolving career conceptions may well convey impression of egocentrism. The fault, however, is in the arrested development of some persons, not in the conception.

Whether fidelity to one's self also verges on self-indulgence or not remains moot. Some individuals erroneously carry it to an extreme. However, the conception itself bears no necessity that this happen. To the contrary, our conception of fidelity to one's self basically grounds the self in the pursuit of truth. The greatest danger of the pursuit of truth is self-deception. Should this danger manifest itself as self-indulgence, truth will dim for the individual, and "I" power will dwindle. However, by the same token, persons who fail to assume full responsibility for what they cause will also find truth dimming for them, and "I" power dwindling as well. Hence, it seems that we must not let our concern for the harm which some individuals do themselves by misinterpreting fidelity to their own identities inundate our realization that such fidelity is a necessary, but not a sufficient, condition of truth.

Implications for Personal Living

While not entirely relying on educational institutions as external authorities to develop our selves, what, nevertheless, can and should we in education be doing to lead out this development from persons?

First, we as professional educators must address what we believe to be the basic problem, i.e., the personal development of folks in general, including ourselves. Often we tend to think that if so and so would do thus and so, then things would be different. We seldom structure ourselves into the desired difference as actors who must also struggle to make the differ-

ence come about. The *now* imperative is that we stop looking only for teachers, panaceas, *now* experiences that we think will change us, and begin to look at what *we* can do to *change ourselves* so that we may adequately instruct in bringing the desired meaning of vocation into career.

Second, accept intuition as an important power in life, a power which we presume now to be almost universal in humankind, at least in potential. These trends suggest that conditions are evolutionarily right to proceed further up Maslow's hierarchy of needs, i.e., from satisfaction of needs for food, shelter, and safety, to satisfaction of need for self-actualization. However, we have a choice: we can continue as we are, "believing we have arrived," confusing success with growth, watching for trends and jumping in front of them to lead; or we can acknowledge our "inner poverty" amidst our outward abundance and affluence and begin working to attain the higher consciousness that we can pass on to our learners. This is the leap we hold humankind is preparing to make. But the leap will not be possible until *you*, as professional educators, look at *yourselves* and realize that you have to begin with yourself as one who can know and can accomplish the needed change, not as one who is always looking to so-called experts for knowledge and advice.

Third, we must ourselves be models for our students, thereby giving them the advantage of the greatest way to learn—through observation. If we teach learners about "I" power while showing little or nothing of this characteristic ourselves, we will have had little positive effect, but to be sure, we will have had an effect. The double standard of teaching one thing and being another has been popular over the years simply because it suits an individual purpose, meets needs, and is easy to do.

Implications for the Community College

There is nothing so practical as a good theory. What would our theory look like if it were put into practice in the community college?

The major requirement for a community college career education program which incorporates this understanding of career development is that it be *comprehensive*, and that it

be *integrated* throughout every aspect of the institution. The college will create institutional structures which facilitate in the learners the following: (1) self-remembering of one's interests, abilities, personality, and needs; (2) initiating search for educational and occupational means for self-enablement; (3) personal identification of one's currently characteristic decision-making styles and strategies; (4) personal identification of the life design one is creating by those decisions; and (5) selection of a new life design that puts the individual at life's control panel, directing oneself through events and further learnings while also redesigning with each new experience and understanding.

To help learners understand life designing, the goal of the career education program should be comprehension of the process of education. Bruner has noted that the process of education and education itself must become one in the student for education to be effective. This represents comprehension. Since the union of the educational process and education can only occur in the learner, and nowhere else, career educators must directly focus on the process of education in the act of educating students if they are to experience the fusion of process and education for themselves. In order to achieve this goal, students must first be directly involved in understanding the process and content of the activities from which they learn. Second, students must be tutored in the process of direct inquiry. Finally, students must experience creativity and be encouraged to articulate its processes so they can capacitate creativity by themselves in other circumstances in the future.

Both the liberal arts and the occupational curricula, in this context, become important elements in helping students to achieve specific skills applicable in the world of work, and to acquire the larger skills of understanding one's self and one's fellow humans. Occupational training and liberal education should occur simultaneously and be incorporated into the individual student's decision-making awareness and activity as well as into self-reflection and life designing.

Organizationally, counselors, placement officers, and other student personnel staff must work with teachers in the mentoring process involved in inquiry instruction, creativity identifi-

cation, and the articulation of the creative process. Counselors can help students generalize and apply those processes in the resolution of unresolved prior decision consequences and selected new life designs. Counselors also need to help students generalize decision-making applications so that the process of decision making is internalized upon leaving school and not given away to others.

Toward a Career Guidance and Education Program

The community college is challenged to create its career education program to meet the special needs of a diverse clientele. Students in *all* stages of the life cycle come to the college, which must respond both to adolescents who are completing the psychosocial crisis of identity, as well as to adults who are more or less in three more of Erikson's stages: intimacy in young adulthood, generativity in adulthood, and integrity in older age. Also, adults may be involved in one or more of the developmental tasks identified by Mills. Further, the community college meets students in the entire range of cultural, ethnic, and class diversity.

These conditions offer the community college great challenge in developing a career education program. First, those in career education must both determine the existing life designs of incoming students by a thorough review of education, career, and psychosocial development, and identify the potential components of a desired new life design. Such a review and identification conducted collaboratively with students can go a long way in achieving a mutual understanding of current learning conditions and desires. Plans for a life design which may include immediate education should be an outcome of such an assessment.

Next, the career education needs to ensure that education in the college proceeds as an inquiry process whose purpose is to clarify activity that will fulfill a life design. Individualized instruction must therefore constitute the program's core. This instruction must contain frequent cycles consisting of assessment, planning, acting on plan, reviewing plan, reassessment, etc. Attention must continually be drawn to the students' psychological states in the various steps of this cycle as each progresses.

In this manner, students will be helped through guidance activities to familiarize themselves with these states, their arousal, and their resolution, and how they fit with their current life design. Students must also be helped to generalize that knowledge from the present learning situation to other learning situations, particularly those having to do with the formulation and pursuit of an occupation or profession. The person must additionally be encouraged to put new knowledge to work even before understanding is complete. To do before one knows is a sound method of knowing, provided the student is alert to error in activity. Successful application of this procedure cultivates growth in self-initiated, self-directed, self-evaluated activity, which are the central career skills infrequently actualized in modern education.

Next, the career program needs to capacitate *adult* clients with a structure and a process they can employ to perpetuate reassessments and revisions of life designs needed as experiences warrant. To this end, the adult element of the career education program needs adult counseling to proceed continuously with adult education in order for mastery of the human condition of learning what one does while one does it to occur. Teaching and counseling need to acknowledge and cater to the wide cultural variability to be expected. Special attention must be provided for women and minority students, for the firm and the infirm, for the advantaged and the disadvantaged, for the young and the older.

This special attention must also recognize that the reconstruction of identity ordinarily implied in re-entry into adult education requires provision of special support systems. Groups of similar individuals need to be formed quickly when students arrive, and should be encouraged to help each other become familiar with the new environment and provide support for those doubtful of their ability to continue. (Miller and Tiedeman, 1973). These groups should later be mixed whenever the psychosocial development of their members permits, so that all learners prior to leaving can gain additional skills in entering new groups. This should also be generalized as a necessary career skill in seeking and succeeding in jobs. Task-oriented decision making should be made an important part of the content for these groups. The groups should be taught how mem-

bers make decisions communally and individually. Members should be enabled to apply this knowledge to the imminent career design question awaiting decision, namely, what should I do next?

This question needs addressing, tentative resolution, and enough review and recycling during study for the person to commit herself to the next step. At this time, placement services become vital in order to create circumstances in which opportunity is more equally matched with desire. At this time also, the learner's decision framework shifts from a general one in which alternatives can be considered simultaneously to one in which alternatives are experienced sequentially. When opportunities are experienced sequentially, the additional psychological factor is introduced of being able to forego the good for the hope of the better. Since this is a very uncertain state, allowance has to be made both for the student who might be overly quick to blame when the better fails to materialize, and the placement officer wanting to push clients into early job acceptance in order to insure their placement.

Finally, the organization itself must do that which the teaching and student personnel staff strive to enable students to do, namely, to look at their life designs and repeatedly to assess, plan, act, review, reassess, etc. Hence, the career education program must organizationally incorporate a cyclic process of collecting, analyzing, and synthesizing data from clients and their communities. The syntheses must regularly be discussed with *all* the college staff so that the school may rejuvenate itself every year or two by adopting new goals and programs and root out the dead wood of old goals and programs.

As Bruner notes, every successful thing educators do in education is only a necessary condition, not a sufficient one. Only students can supply the sufficient condition—comprehension of what they and their mentors want them to know and do.

It should now be clear that the major goal of career education in the community college should be to insure student comprehension of what they are doing in the college and what they will seek to do upon their departure. In order to achieve this goal, the complete career education program must turn the college

into a learning resource center. Only in this way can the process of education and education become one in the learner. In the process-centered college, the student can become responsible for his learning while the college provides sufficient occupational and academic activities so the student is enabled to master the process of acting before he knows without making a damned fool of himself in the process. With the mastery of such skill, students possess the basic career skill needed to cope with more rapidly changing jobs now and in the foreseeable future, i.e., the skill to command employment while they valuably act, learn, and improve on the job. Such skills both obviate the need for later formal adult education of this original kind, and indicate that formal education will never cease for students so empowered. It is those who know they can do for themselves who are the first to admit they do not know when confronted by a new problem markedly unfamiliar from any they have previously encountered. Hence, students who know how to learn will be first in the queues to learn the better of the new as it is offered.

The goal of career education cannot be obtained unless the program that empowers students to choose and act on a life design is put into effect in its totality. Students cannot achieve the desired integration of thought and action unless the college in which they learn expects and facilitates it. Therefore, either decide to adopt the model as outlined here, or do not aspire to a career education program. Career education is one program in college of which having something is *not* better than having nothing. Be a complete career educator or don't trifle with the grandness of the career education goal: fully functioning persons. Some students can integrate thought and action, learning and labor, through design and redesign of their lives, if we educators do not interfere too much. Practically all students can integrate thought and action and become masters of their future if we but wisely help—completely!

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4

Centering-Venturing: An Approach to Student Development

Kenneth N. Wood

One of my fondest memories is of a day spent with my 80-year-old grandfather harvesting a small field of rye with a cradle scythe when I was ten years old. Whether the binder was out of order or the field was too small to use it in, I don't remember. But that day of cutting, typing, and shocking rye was my earliest and most memorable encounter with the idea of integrating self and environment through work.

Grandad told me that day about the rhythm as, with smooth strokes, he sliced relentlessly through the field. "When you get the rhythm," he said with a confident smile, "you can work all day long and enjoy every minute of it."

"If that's what it takes to make back-breaking labor fun," I thought, "teach me the rhythm." And how I tried to learn it. But in my hands the scythe might as well have been a rocking-chair. The blade almost always struck into the ground with a rhythm-destroying thud and then jerked loose. The strands fell the wrong way, the knots didn't hold, the shocks fell over, and I didn't understand why we needed all that rye in the first place. I knew what I needed to do, but my heart was not in it, nor my head, nor my body. I was out of sync. I didn't integrate well into that scene—not the way my grandfather did.

Whenever I take time to think about the quality of my work, I remember my grandfather—and the rhythm. I will always know that it is possible to experience the integration of self with environment through work. The remembrance of a past experience reminds me and calls me to seek and find such rhythmic connections in everything I do.

Romantic, yes. But the promise of organic wholeness, of integrity, of competency, and of harmony which this memory holds for me is real and powerful. It has contributed significantly to the development of my life and my work. It has helped to shape my sense of what it means to be a human being.

What I want to hold up here are not the old ways, or the virtues of rural, or even a romantic view of work. Rather, I want to explore a few principles which I believe are fundamental to life and work and are, therefore, germane to higher education.

The basic principle, first modeled by my grandfather but underscored by experience hundreds of times since, is this: Life's deepest joys and satisfactions, as well as social benefits, are derived from an awareness and utilization of the connections between our experience of self and our experiences with our environment. Illustrations of this principle abound:

•A great musician senses the sounds that fit, and sometimes the fittings are so elegant that one has the ecstatic sensation of being linked with the very universe.

•A potter describes the synergy between self and clay. The two connect to create something authentic, fitting, in harmony with the natural order, bringing joy to both the craftsman and the beholder.

•A rock climber describes a special way of integrating with the rock—it's as if they become one organic whole. Canoeists and kayakers report something similar with the water.

•A skilled administrator, while approaching an administrative problem, recognizes an especially appropriate match between urgent needs and available resources. The closer the fit, the greater the sense of satisfaction the administrator derives from her work.

It seems that there is an artful way of approaching (connecting with) nearly every task worth doing. There is a style of working that produces the ecstasy of the fitting connections, the integrations, the rhythmic movements. I believe everyone has such peak experiences in one way or another, and when we do, it powerfully illustrates the balance and harmony possible between persons and environments. Perhaps the quality of one's life may be measured by the degree to which one is in sync or out of sync, in time or out of time, in balance or out of balance, integrated or alienated, experiencing life as whole

or fragmented, making appropriate and fitting connections or going through life feeling out of sorts.

The same principle can be put in a cultural context. An anthropologist friend told me once that civilization was set back some 200 years when we all but totally destroyed the Indian cultures of this country. If ascending a hierarchy of ever more sophisticated or profound integrations between man and environment is characteristic of human development, he has a point. We need to regain the capacity to make more and better integrations between self and environment. Our cultural as well as our personal well-being depends on it.

If this is universally relevant—if living and working on Mondays in Denver or Davidson or Kalamazoo can be better integrated with self and environment—then maybe we educators should be more straightforward about every person's capacity to be an intimate part of an evolving, creating process—to art life, as it were. Maybe we should be more open about the potential rhythm, grace, and joy of work. Maybe we should dare to be more explicit about the ways in which the central core of a life might connect with other systems, organic or inorganic, personal, social, or economic. Maybe we should strive in this way to recapture some of the dignity and grandeur of learning and living and working—of being human.

One thing is certain. We will continue to organize our actions, our educational institutions and programs, around our beliefs. It matters, therefore, what principles guide us. It matters what vision we hold of the human potential. If a student has a central core that is connectable in myriad ways with his or her environment, and if students will find life's greatest joys in experiencing the rhythm, balance, and synchronism of these connections, then we who think of ourselves as educators may face a different set of questions from those which more typically preoccupy us. Questions such as:

- In what ways might we honor the principle that persons begin from their center and venture forth to make ever more fitting or synergistic connections with the environment?
- In what ways might we formulate the kinds of programs in student development that will enable a person to take charge of her life and artfully create her own future?

•In what ways might education, whether liberal or vocational, support the connecting, integrating activity that feeds self-creation and world creation?

•In what ways might we return to students that which our system of education and socialization has, in large measure, taken away, i.e., the ability to fully explore and make fitting connections between self and world?

No matter what else we say about the value of a liberal arts education and vocational training, if they do not help students to explore their world and make fitting connections between self and environment, they may have very little to do with that creative process so essential to our human nature and to our survival. On the one hand, that process may be as simple as taking the time to identify who we are, where we belong, and how to make the appropriate connections. On the other hand, it is as profound as discovering our sense of being, our sense of belonging, and our sense of becoming.

How to discover fitting connections for my life and work and help others discover such connections for their life and work—these are the questions I most often confront in my work at Davidson. Occasionally I dare to be guided by the principles I profess and connections get made, ideas are tried, I learn from experience, I move with the currents, I expect to find the rhythm and the fit. With a lot of help from my colleagues and from master connectors like Dick Bolles of the National Career Development Project, and Ross Mooney at Ohio State University, programs take shape.

At Davidson, the place where ideals and abstractions about rhythm and synergy translate into programmatic reality is in a non-academic, no-credit educational process we call Centering-Venturing. An adjunct to the curriculum, it grew directly out of my frustration with students who came to my office with the question, "What's available?" That triggers in me an unholy impatience. "What in hell do you mean, what's available? It is *all* available!" And it is: life is available, cultures are available, causes, problems, challenges, adventures are available. *Life is available.* The question of availability is seldom an appropriate first question. Far more appropriate are such questions as, What do I want? What do I need? Where is my growing edge? Where does my enthusiasm get focused? Where is the flow of life taking me? What is issuing from me? What is

coming to bud on the stem of my life? What is the nature of my journey through life? What does my center and my venture tell me about what I need to do next in order to bring me one step more into being, one step closer to belonging, one step higher into becoming?

When farmers and fishermen read the signs, they can predict the weather. When students are acquainted with their center and their venture, they can draw some very helpful hunches about what is coming up on their agenda. They sense more precisely what fits. They can create their self and maybe even a piece of the world.

That which challenges me most in my work with experiential education is not helping persons find "educational" experiences. Nor is it helping them learn from such experiences. The immediate object with which I struggle is helping persons learn how to learn from all life's experiences, and the long-range goal is to develop persons who are able to recognize and make the connections and integrations necessary for the creation of self and world. I seek to facilitate with students a process which will enable them to take full charge of the fundamental human enterprise of being, belonging, and becoming.

I am excited, yet humbled, by our meager beginnings: excited because there seems to be something here that makes sense and is working, humbled because it's a mere scratch on the surface.

Here's How It Works

Toward the end of each of Davidson's three terms, we place an ad in the biweekly campus announcement sheet reminding students of a Centering-Venturing workshop on the first four Sunday evenings, 5:00 to 8:30, of the upcoming term. Interested people, usually including two or three townspeople, sign up in the office. When we have 30 people on the list, I send them a note inviting them to a half-hour orientation meeting.

At the orientation, I briefly highlight ideas which flow from the principles above, i.e., that each of us is unique and potent, and that we will be getting more fully in touch with that in our workshop. I try to illustrate the connections and integrations that can be made between different facets of the self and

between self and environment, connections that only the individual can make.

I suggest that by means of making these connections we may find a clearer sense of direction for our lives which will help in planning, managing, and arting one's life and work. I tell them that my primary goal is to share a learning process which will enable participants to learn how to learn from their experiences so that they can make the connections that will serve them throughout their life and work. Invariably someone exclaims in effect that this is the first time in their educational career that it was suggested they begin from within, with the memory of their experiences.

At the orientation meeting I start students on a process to identify unique strengths and skills. For the first workshop session they are to have prepared a list of all their peak experiences, achievements, successes, and accomplishments since they were two years old. Also, they are to have identified the ten experiences they enjoyed most and which are most illustrative of their particular flair or knack for getting something done. These are to be written up as detailed descriptions of the action taken. Before the orientation meeting is over, each student is given a copy of our workbook, *Centering-Venturing*, and asked to become familiar with its content for the workshop.

At each of the first three workshop sessions, the material which they have generated is analyzed or factored in groups of two or three transferrable skills—those flairs or knacks we sometimes call natural abilities. The objective, again, is to learn an educational process that will enable us, at any point in time that we use it, to learn from our experiences. When we learn to extract clearly defined skills and other unique strengths from our experiences, we have ready access to a wealth of information necessary for life/work decision-making.

In addition to this (which occupies about one hour of each workshop), we are involved in a number of other exercises of 15-30 minutes each by means of which we generate, in small groups of five or six, additional data about individual values, interests, life periods, sense of what needs doing, dreams, ambitions, work style, motivations, commitments, special knowledge areas—about 20 different aspects of our life experiences. It's like having 20 pieces of a puzzle which, when connected, enable one to see the picture.

In order to help people move beyond the quantitative and superficial, we often use simple relaxation exercises and meditation techniques. These facilitate learning from images, symbols, and metaphors where a great deal of important qualitative information is stored.

By the third session, this material is placed by each person on one sheet of paper. We play with connections, asking ourselves as we do this, "Where are the pieces fitting together and striking an inner chord of excitement and enthusiasm?"

Coming off this exercise, most students are in touch with enough integration or focus to be able to identify types of people who might share with them an enthusiasm, a keen interest, a similar combination of values, interests, and skills.

It is at this point, between the third and fourth sessions, that we build into the workshop a day or more of practice information-gathering. Here, participants will travel 20 miles into Charlotte, the nearest city, to conduct prearranged or on-the-spot interviews with people who have made connections with their lives from which the students might learn. Once again the question is, "What fits me?" The objective is to make a fitting connection between individual uniqueness and what needs doing in the world and to identify resources to help in the venturing we do with our life and work.

In the last session of the workshop, we generate and prioritize objectives, considering life, work, adventure, learning, and personal growth in three time frames: long-term, intermediate, and short-range. Top priority objectives are brainstormed to identify specific ventures (activities and experiences) which are judged to be necessary in order to satisfy the specific objectives identified at our center.

As we list our experiential needs in connection with top priority life and work objectives, students are encouraged to identify one- or two-week externships in settings they wish to explore. Some will decide to drop out for a term or more to test out a career interest, nurture a skill, round out a flat spot, or take care of a piece of developmental business which cannot be taken care of on campus. Others will identify the need for a part-time experience in a Charlotte business, or county government, or a social service agency. The objective: to obtain the experience necessary to make fitting connections with such aspects of the world as needs, problems, people, events, and

geography. One cannot know whether an environment fits until, in one way or another, one tries it on for size.

This is a beginning. Students who go through the workshop generally report an increased capacity to take responsibility for their own self-creation and the management of their life/learning/work. The fact that every term the numbers requesting the workshop are greater suggests that a real need is being met. Nearly a third of our students are voluntarily participating in Centering-Venturing workshops. More people than ever before are seeking and finding educational experiences. Almost no one is now asking, "What's available?"

Like every other aspect of learning, Centering-Venturing, as an educational methodology, works best when people are ready for it. I am encouraged by the percentage of people at Davidson who are ready to find handles through Centering-Venturing for consciously creating and connecting their lives. And I do not believe for one minute that our students are one bit more ready for Centering-Venturing than any one else. Quality and quantity of life experience does seem to be a prerequisite for Centering-Venturing, and neither the "intelligent" nor the "well-to-do" have a corner on experience. The so-called "disadvantaged street people" with whom I worked a few years ago had been through more soul-searching experiences at age 14 than most Davidson students at age 20. Everyone has access to experience and it is experience that teaches us the most about who we are, where we belong, and what we are becoming.

I wonder if the Centering-Venturing process does not suggest an alternative to the apparent impasse that exists in the issue of liberal arts *versus* vocational education. I wonder if it is not possible to facilitate the kinds of attitudes and skills in adult learners which will enable them to seek out or demand that which they need from general or vocational education in order to create their lives and connect appropriately with their environment through their life and their work.

It is widely recognized that our institutions of higher education are not the only places where students will learn what they need to know. And the late teens and early twenties are not the only times they will need support. Educational opportunities are available everywhere and always for those who are in charge of their personal development. The liberal arts are a valuable resource and so is vocational education. What I question are

those resources within both which are presently used to test, to prescribe, to manage, to direct, to place, to domesticate, to control. Could not these be better used to support a process like Centering-Venturing—a process that will facilitate the learner's taking charge of his or her own learning, living, and working?

It is time for higher education to package fewer carrots and put more of its resources to work helping folks to grow on their own. Would not our institutions of higher learning become more satisfying and exciting places for us to work, or to learn, or to be, if students were floundering less and managing their learning more purposefully? Would not our world be a better place in which to live if people were more in touch with themselves and their environment, more fully involved with the task of creating themselves and their world?

I do not know where the opportunities are, where the movement is, where the connections can be made in your community, but I do believe that all the ingredients are available and the time is now to help people recapture a sense of their integrity and potency in respect to their living, their learning, and their working.

It may not have been your grandfather, but I'll bet someone has modeled for you what it's like to achieve a measure of integration in life. From time to time you and I also are in touch with our integrity and our potency. In those moments we know its great value. And in those moments we may also recognize that which we need to do before our institutions of higher education, whether liberal or vocational, will be able to facilitate integrity and potency on the part of all who have the vitality left to seek it out.

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5

Ethnic Pluralism and Cultural Unity

William Mamoru Shinto

The crisis of racial tensions continues unabated in the United States and is increasing in tempo across racial, ethnic, and religious boundaries. Today's headlines record Chicano-Vietnamese conflict in Denver, Black-Jewish confrontation, the rise of the Ku Klux Klan, and Muslim/Iran and United States antagonism. As a nation having "retired" from the battle through benign neglect, Americans nevertheless are more fearful than ever of even walking in the streets. Only a frank engagement among the various peoples of the nation can move us toward resolution of racism.

Much remains the same. There are still 28 million poor in the country—a greater number than the populations of Angola, Austria, Israel, Norway, and Uraguay combined. But now we must add the high influx of immigrants and refugees from Asia, Latin America, and Africa. In addition, there are perhaps 800,000 illegals each year. These persons are predominantly non-European, non-English speaking, non-Protestant.

Furthermore, the idea of WASP domination seems strange today. William Greenbaum wrote:

> It is time to pity America's white Protestant majority. Style and intent in everything from colonial architecture to the running of the American economy and government were directed by their traditions and their ancestors, but in recent decades their influence on the society's values and institutions has diminished greatly. After having *been* the society, the Protestants have been relegated to a *place within* the society, and increasingly they experience a bewildering sense of themselves as a new minority.[1]

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White flight gives us an aura that things are still all right. Whites deny human interdependence and pursue unrealistic fantasies of self-sufficiency.

> The rush toward "purified identity" creates a "purified community." In the suburbs what is deemed best can dominate the human ecology, like hothouse orchids. The suburbs are a slice of a layer of society, not a microcosm including all parts of the ecologically richer whole. Some "plants" have been designated "weeds" and relegated to the welfare roles of the abandoned inner city, the social sewer.[2]

Strangely, in programs to combat "racial isolation" no attention is given to the white suburbanites, the most segregated persons in our country, who live in spiritual poverty and diminution of being in their isolation.

As gatekeepers to social, economic, and political power, the Protestant churches and the public education institutions must shoulder blame.

> For some time now we have operated as a society because upper- and middle-class interests were served and these were reflected in our religious and educational isolation. . . . Our value system does not yet demand of us that services be provided for all people according to human need.[3]

Education and religion thus continue to operate under a strict calculus of rational self-interest of the powerholders.

Prejudice and Discrimination

Without assigning priority to either, there are two issues to be addressed in racism: *prejudice*, which is the social and emotional aspect, and *discrimination*, which is the political and economic aspect. Prejudices held by one group against another probably have always existed. Amerinds use tribal names meaning "the People." The Chinese inhabit the "Middle Kingdom." On its dark side, prejudice leads to such severe problems as the Jewish Holocaust. It also has the habit of not only having dominant biases permeate society, but also infusing the very people against whom it is directed, that is, the slave takes on a slave mentality of acceptance of domination.

On the other hand, under the rubric of social justice and political solutions, many have waged war against discrimination. The most public examples are the civil rights and the feminist movements. Yet, as important as social justice is, we have too narrowly focused our energies and thus neglected some more basic values such as faith, hope, and love. The fact is that justice is a *derived* value premised on the quality of the society making the laws. Yet much of our present thinking reflects misguided intentions: the "establishment" perceives the problem as "remedial," raising the "deprived" to a level of subsistence, while many ethnics operate under the drive of expectations to gain a piece of an ever-decreasing economic pie. In either case, too often the motivation is self-interest and competition. Such a thrust has not solved many problems and in the face of competition has become a new reason for continuing escalation of violence and especially intra-ethnic conflict.

The Dialectic: Integration, Pluralism and Cross-Cultural Unity

There is no need to choose between social justice and love. Historically, the first serious attempt to change, beyond that of genocide, was *integration*. The conviction was that non-Christian, non-white, non-English-speaking persons should be educated into becoming "true Americans." It was the unity of coercion and cultural denuding.

The antithesis was always present but broke into national consciousness most forcefully in the 1960s. It began with the transformation of the Negro Church into the Black Church. The blacks found the American system and religions lacking. It was the signal for the final demise of "civil religion." Martin Luther King, with a theology of an angry God whose wrath visited a white, unconforming people, led the church-as-movement across the land, mobilizing both churched and unchurched, black and white.

From Jonathan Edwards to Billy Graham, Americans had a tradition for purging souls of entrepreneurial guilt, repenting and hoping for heaven. It focused on building a walled community.

> American civil religion had no old tradition for coping with the invasion of one community by another. It knew only

how to cope with one stranger at a time, and then by having the stranger assimilate to the dominant ethos.[4]

Thus, the opposite thrust from integration was born, a call for social justice and an affirmation of cultural pluralism.

However, cultural pluralism is an incomplete and often damaging perspective. For too many it was a welcome relief that now pluralism could rescue us: "they" could go their way since "they" refused to assimilate anyway. It also legitimized segregated institutions. The responsibility of the whole society for the issues of any specific ethnic group was shirked in the name of self-determination. Thus the fundamental problem of prejudice was ignored; the basic structure of economic, racist, and sexist exploitation was not challenged. In cultural pluralism, collectivities would form, decide their own fate without any cross-cultural engagement, and enter the political battle ready to compete with all comers. However, one sobering reality is dawning on thoughtful ethnics: in the self-interest race only the white horses win.

These abortive efforts are neither good nor evil. We need to catch up in a dialectical manner what is of value in both integration and cultural pluralism and emerge somewhere down the future with a new synthesis of cross-cultural unity.

Cross-cultural unity differs from its two building blocks. It is not a formula for new life, nor a new truth. It is a "movement," a process, and a new creation. It is more the design of processes and the description of ever mutating structures which enable humans/groups to function creatively in our new urban-technological-pluralistic world. Instead of asking, "What is the True Solution?" we pose the question, "In what configurations of inter-group, inter-subjective relations, and with what values and attitudes, do individuals and groups enjoy freedom and space for growth and creativity?"

Whereas integration, however badly, addressed the issue of unity; and pluralism the issue of civil rights; a new consciousness is emerging which addresses human rights and is seeking to find a wholeness, a design for creative thrusts which enhance life. *Religere* is to bind together. Neo-civil religionists, under an integration mode, are seeking to bind the political society together on some new merging of patriotism and religion. For some of the others of us, the *religere* does not mean such a

nostalgia for the past, but a future thrust where we identify the processes and relationships which bind us but do no harm to our differences and, in fact, celebrate them.

Pukas: Guides to What Ails Us

Pukas is the Hawaiian word for "holes." The pukas, in both theory and action, continue to hinder creative moves toward social harmony. We are fragmenting into self-interest groups with multiplying expectations (life on a quantifiable basis). Such a direction moves both oppressed and oppressor to hatred. We need to embrace our essential humanity with a new emphasis on *hope* (life on a qualitative basis).

But before we identify the pukas, an analytical method will be described. Much of modern thought is linear—a single cause and a single effect. Perceived reality (such as society) is broken down into component parts (economics, politics, etc.) and under a monistic drive (toward oneness, a reasonable single cause) attribute rank and priority. The favorite "game" is to collapse all levels into one; economics, for instance, is touted as *the* central cause of all effects and permeates all levels, whether religion, education, or politics. However, if one thinks in terms of *dimension* rather than level, it is unnecessary to seek such single causes. Each component part is but a *transform* of the other—the same with a difference.[5]

Thus, a *transformation* is a map/territorial relationship which uses the mathematical analogy of the imaginary axis. Along an imaginary axis there are multiple planes which all use this same axis as the referent. Thus, in the philosophical position of monism, the transforms of the concept of the One are, in religion, monotheism; monarchy or imperial president in politics; the imperial ego in psychology; and so on. These are thus conceived, unlike symbolism or analogy, with no fundamental dimensions to compare. Each is a transform of the other. This avoids reductionism; for instance, it makes no sense to say that gods are merely psychological projections nor to argue the priority of theology to physics. This concept of transforms underlies much of what follows.

Puka of Value: At the core of the problem is the need to address the issue of values. Values range from selfishness to altruism. Our preoccupation with justice, for example, is a mistaken

notion that all values can be collapsed into this prime one. Justice is but one transform of virtue (value with moral validity). Socrates gave no single definition of justice:

> Courage is not foolish bravado, but bravery together with knowledge, including a knowledge of right and wrong, justice; knowledge demands courage; piety requires knowledge of what is intrinsically lovable to the gods; that knowledge requires a sense of justice, which in turn demands a balancing of all the virtues. . . .[6]

Paul meant some combination of virtues in Galatians 5:22, when he said, "But the harvest of the Spirit is love, joy, peace, patience, kindness, goodness, fidelity, gentleness, and self-control."[7]

Thus we must pay attention to the whole spectrum of virtues. Single-minded perceptions of injustice must expand to a more fully rounded value system of love. Essentially, this internalizing of love and other prime virtues makes communication possible and intersubjectivity a reality.

Puka of Education: Too often education is thought of in the narrow confines of "cognitive development" according to a "scientific-method" which even scientists have repudiated for five decades. Alongside are aesthetics, philosophy, theology, and a host of "experiential" subjects from biofeedback to yoga. A good deal of such curricula are absent from our formal educational systems. Cultural and ethnic studies, for instance, might best be thought of as interdisciplinary and interexperiential learning. It is a meta-method, not a new discipline.

Community colleges, in many ways, are more suited for the development of such varied experiential and cross-discipline studies. Ethnic studies which developed in the context of the university ran into a host of barriers. What started out as an exciting new way of learning has now been forced to imitate the fragmented university model. However, the radical community college model, committed to serve the community and human needs in a more holistic way, could allow creative experiments.

Puka of Institutional Purpose: An ancient division of labor for institutions continues to control our actions. With the breakdown of the sacred canopy, each sector—economic, education-

al, political, etc.—new freedom was found to operate in its specific functional role, devising norms independently from all other sectors. This is a kind of group privatism, ignoring any public good.

Further, the breakdown of religious authority which gave renewed freedom for other authorities to function, is now spreading to these new secular authorities. Society's erosion of religious authority could not be contained, for it is apparent that the "authority" of all institutions is lost.

It is time to move creatively to newer levels of understanding rather than try to shore up old norms. In terms of transforms, "autonomous institutions" would be seen as unreal. Each institution is a transform of the others. One no longer conceives of the religious institutions as the "value-forming" ones; education as the "cognitive" agent; industry as the productive arm of society. The perception of institutions as transforms of each other in the service of the quality of life for all means that each institution addresses a purpose which has a configuration of all values and purposes of the separate sectors.

In concrete terms, value questions and morality today are, in a sense, much more relevant to the purpose of economic institutions than of churches. Struggling with the issue of corporate social responsibility is one formal evidence. Underlying it all is the shift from a corporation pursuing its private goals to the acceptance of public goals. It also finds itself unable to function until it develops a more holistic mix of values, learning, political acumen, psychic and physical health, etc.

Curiously, as we look at this cross-culturally, such an understanding of institutions is basic for most of the Third World. In a way, if one could return to agricultural Europe, one would discover the same convergence of purpose. For instance, in England the vicar was a key person in all of the various facets of both the individual life and the life of the parish, whether political, economic, or religious and educational. Increasingly, for all of us the response to need has to become more well-rounded and we must address persons and groups with "purposive" wholeness rather than "functional" pragmatism.

Public as Value

Obviously, there is need for such wholeness, but the restoration of a new sacred canopy is not the answer. Protestants

scoff at Roman Catholic attempts to restore the Middle Ages, but are blind to our own efforts to restore the Puritan Covenant. Our nation from the beginning took an extreme form of privatized existence. This is not accidental since our present religious and educational practice continue to promote "rugged individualism."

A corrective would be to turn from privatism to the embracing of the public good, a new sense of the meaning of community. We have little communitarian perception of the public. A different view would be to see "public" as a value—a qualitatively different way to perceive the common good. Some turnarounds would be: from concentration of power in the hands of the few powerholders to relational processes of interactivity and consensus; from individualism to limited collectivities; from competition to cooperation. An internalizing of public as a value would mean some holistic view of process toward a humanizing of the life of all collectivities. This movement would be informed by faith and love streaming through us, nourishing a fragile hope as we build an ethnic interactivity resulting in a meaningful ethic of the whole system. In this perspective the competition of cultural pluralism seen from the next level of development—cross-cultural unity—points toward coordination, developmental roles, task-sharing, and mutual hopes dovetailing. The social consciousness of the church would be "catholic" and "ecumenical"; the educational processes would be guided by public purposes, not privatized needs.

One concrete example of this turnaround need is our attitude toward labor. Labor notions are not value-free. Education does, in fact, act as a gatekeeper, meting out unequal education for privatized aims. Community colleges are especially vulnerable to such co-optation by forces whose aim is not education but manpower needs.

In its seeking for the new and qualitatively different society, the ethnic movement cannot allow the drive for a piece of the economic pie to emaciate its drive toward a new consciousness and solidarity for higher purposes. To be co-opted by the system into accepting the crumbs of the industrialized capitalistic society is to end the corporate necessity toward cooperation and movement. One solution is to use creatively the educational systems for purposes chosen by ethnics and others whose values are *public* in nature. The convergence of both vocational

education and minorities in community colleges is both a peril and an opportunity. The peril is to fall into the trap of turning the "masses" into machine-like cogs to feed our illness of individualism. The opportunity is to deal with a new stream of humanity in a creative and freeing manner toward a new dynamic of life.

Subjective Modes of Learning

Humanity is addressed on at least three levels: 1) what is common to all humans; 2) what is common to some humans (limited collectivities); and 3) what is unique about each human being (personal history).

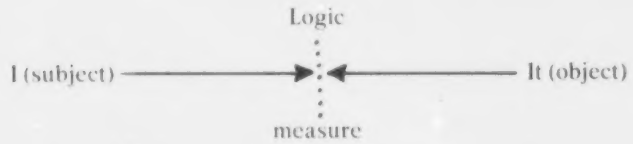
The terms "culture" and "ethnic groups" are abstractions. When describing an ethnic group we are engaging in *generalizations*, abstractions which may be useful for understanding, and not *stereotypes*, which are supposed to be descriptive of all in the group. Anthropologists remind us that no individual, say, Fijian, fits the composite cultural configuration of the Fijians, and a list of the definitions of culture extends to 150! Given such a soft concept, the rigid mathematical research model is incongruent to cultural understanding. The alternative is to use "subjective methods."

Such subjective methods are revelatory at each level—whole of humanity, limited collectivities, and individuals. The story teller draws on his/her own experiences and/or the experiences of others to weave yet another experience for him/herself and the immediate listeners. The story-telling, unlike a novel, is dialogical. There is a sharp distinction also between a *story* and a *report*. The report explains data and thereby is rendered mere information. The autobiography, which not only reports facts but also internal intentions, is revelatory. In a most profound sense that is what the Gospel is—a story.

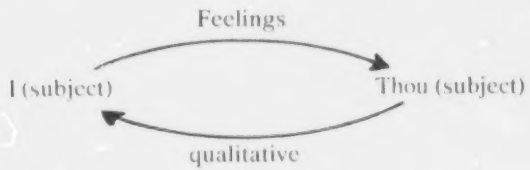
In addition to such personal stories, there are histories of peoples. History as taught in most formal institutions is the official version of the victors. Even the Biblical record is the report of the conquerors. Thus, since each "people" has its own collective memory, there is no "The History of Civilization 301." There are, in fact, multiple histories about the same events: the history of civilization according to the Japanese, the Ainu, the Cherokees, the Navajos, the Argentinians, and the Chicanos. Each distinct, yet each a transform of the other.

A Korean student in one of our community colleges could not bear to keep listening to a history professor lecture on Korea. She interrupted him, saying, "Shame on you! You are supposed to be teaching about Korea and you don't know it. I lived what you are trying to talk about. I will tell you!" Shame on you! might be a good new watchword not only for history professors but for the whole of education and the churches.

An even broader understanding of story is myth. Jantsch describes three basic approaches to inquiry.[8] The first is the rational: separation between actor and observer. It is marked by logic, quantifiable data, and is largely the basis of our academic disciplines.



The second is the mythological, with its feedback link: interpersonal, with feelings central and an attempt to address the quality of life.



The third is evolutionary, which emphasizes union—"we." "Tuning in" to the other and the direction/sense of the universal emerging evolution.

The mythological is our subjective relation with the world. It is the web of quality and the origin of both art and religion. The world acquires a human face. One cannot understand the American black apart from the African roots, slavery, jazz, mythology of the Exodus; the Chicano apart from Roman Catholic mysticism, *Indios* mythology, Atzlan; Jews apart from Egyptian slavery, the Promised Land, the Holocaust; nor the white Anglo-Saxon Protestant apart from the King James version, McGuffey's Reader, and Manifest Destiny. The agenda is life: the various perspectives—cultural, religious, mythic, educational—are transforms, various dimensions revolving around the axis of life, addressing events from a particularistic context. The holistic learning takes place in the intersubjective sharing of the variant meanings.

The movement into the future (evolutionary) finally beckons us to struggle with the direction and purpose of life in the context of today's spaceship earth. When the first group of *homo sapiens* awakened to their prehistoric day, they perceived a hostile natural environment restricted in area to their mode of transportation—a day's walk. Today, humans have stood on the moon and looked back to see a rather small but beautiful globe set in the background of an immense universe. Out of the cacaphony of millions of unique individuals, multitudes of ethnic/cultural groups, there arises a new urgency to address the issue of cross-cultural unity, those of a humanity adrift in a vast universe. The question, "Who are we?" takes on a qualitatively higher value.

Limited Collectivities and Asymmetrical Systems

Today we are in cultural flux resulting in a confusing pluralism. However, the drive to put more stability into the system is a mistake. Stability must be traded for richness in adaptability. A mutation in a human system increases complexity but creates an asymmetry which bodes for richer life. Western man is secure in firm structures which deal with the world sequentially. Reality, especially in multi-cultural settings, is not so. It is more a circling or balancing out which calls for a feedback framework of challenge and response.

The agent is not the self in solitariness, but the self in context, a part of a limited collectivity. Tom Wolfe says that society

is now a welter of separate "statuspheres," from motorcycle gangs to the nouveau riche.[9] What are some of these separated groups?

- *Ethnic groups:* New ethnicity renders differences respectable.
- *Generational identification:* On one end are the various student generations and on the other are the Gray Panthers.
- *Gender consciousness:* The women's liberation movement.
- *Regionalism:* A drift and decline of the Northeast. No longer do Westerners and Southerners need to send their children to the Ivy League. American culture lacks a center.
- *Alocality:* The direct transcendence of national boundaries.

Thus, rejecting the options of the solitary One and the totalitarianism of the All (one truth), a third option is to explore the creativity of the Some. It may be that the theory of theories of humanity is a multiplicity.

It is certainly not tribalism. Some of the current movements, whether feminist or ethnic, are dangerously near to repeating the tragedy of tribalism. The difference is the willingness to place all collectivities (the Some) into interaction where differences are not hidden but fully explored and internalized. The *ciment unitif* is not a single Truth, a One World, nor is it a New Tribalism; rather, it lies in the commitment of each collectivity to interactivity, singularity of openness, and living in movement.

If there is a plurality of many truths, doesn't this open the gate to let any fool idea be given free rein? Such a fear is rooted in our sense of individualism. Not anything is true; there must be norms, through a communitarian process where mutual confirmations made by a community of inquirers attest to the "truthness" of any limited collectivity's ideas and actions. It would be much like the now defunct theory that a college is a "community of scholars."

We have operated so long in individualistic ways that alternatives seem inconceivable. The simple notion of "cast your vote and the majority wins," for instance, is a privatized way of operating. A variant way which is based on consensus arrived at through intense interpersonal interaction in thought, feeling, and group integrity is foreign to us. In fact, it is the way the bulk of the people in the world arrive at decisions; "majority rules" seems to be an immature way to deal with persons.

Thus, any movement toward unity must include at least the following two perspectives:

1. Collective decision-making where the limited collectivities have an integral role marked by an emerging communal will developed through creative dynamics of both thought and feelings, and not through voting, negotiation, compromise, and other privatized methods.

2. Asymmetrical systems in which the introduction of variant groups' ideas, actions, plans, etc., are welcomed as transforms which are all important to produce a forward movement overcoming the inertia of present symmetrical systems. A simple, concrete example would be seating a variety of ethnics on a board merely to add color: this is window-dressing at its worst. If there is to be any movement toward cross-cultural unity, the variant groups must be integrally present, not merely physically present. The decisions, furthermore, cannot be cut short by simple voting and majority rule. Such a process gives the aura of democracy but is a privatized domination of the few over the corporate good of the whole.

Multiple Selves in Each Person: Internal Pluralism

Persons seem to be one Self. Much psychology is devoted to changing a troubled self into an integrated One. Isn't it more accurate, however, to say that there are many selves in the self? One major problem is our One Self may in fact be a minor self which occupies our body.

> It is the tragedy of the human being that any small I has the right to sign checks and promissory notes, and the man, that is, the Whole, has to meet them. People's whole lives often consist of paying off the promissory notes of small accidental I's.[10]

The late Rueben Salazar, a newsman killed in a 60s riot, asked, "I am willing to be anglicized, but when are anglos going to be ready to be Mexicanized?"

An isolated human would be a person whose inner selves are few and poorly developed. Such a person tends to be a "true believer," holding tenaciously to the only true self one knows. A person who has faced one's shadow, the unknown selves inside, and has dealt with them, has a much richer inner life.

True, complexity is the result, but such creative ambiguity is preferable to the crystal-clear certainty of a culturally deprived one. The ferreting out of our forejudgments, prejudgments, our prejudices, and facing them is the foremost task before us. We are not insisting that the shadow be destroyed, but that it be faced and acknowledged as one of our inner selves.

To declare that racism is not a part of our human condition, for example, is to deny that we will ever be able to sort out what this projection is in terms of human belief, action, and life. What this means for cross-cultural unity is that our variant selves, ethnically, reflect some human traits which are potentials for a more whole inner self. For instance, I asked a group of Episcopal church educators who were to visit some inner city agencies not to look as if through a glass, observing them. They were to think as if looking in a mirror, seeing a reflection of themselves. The questions would then be:

1. What does this situation say about me? (self-knowledge)
2. What did I and my ethnic/cultural group do to cause this? (complicity)
3. What would be good news to these people? (What changes in myself and my ethnic group would make a difference for them and for me?)

What is thus needed is an internalizing of other selves into our self. The "standing beside the enemy" instead of trying to eliminate him means a mediation with others, a critique and reconciliation, a social-psychological confrontation with our "shadows." Each comes to recognize the other, not only as another person, but also as a projection of what we have been internally repressing.

Design for the Future: Planning and Love

The possibility for cross-cultural unity will not come from isolation, or physical proximity, or a passive touching, but from a dynamic and creative interactivity, the engagement of all of our intersubjective meanings. Arising out of an asymmetrical system—the United States and all of its pluralism—we have the opportunity for changes in our value systems, to design new codes of social ethics, new social institutions, new roles, and perhaps even new social systems altogether.

The churches, for one, could ponder on the future theological stance we are to hold as we face a new challenge to participate in creating the human environment rather than merely struggling blindly. We still continue to naively believe a theology which states that in spite of massive change God will intervene and make it right. It is intervention by higher accident, unpredictable and arbitrary; in other words, a god who does not participate in the human situation, which is contrary to all that Christians believe when we speak of the incarnation.

Another myth which damages us is the one which states that we humans are unable to bear our freedom. Life has to be interpreted for us, and we cannot be free to interact and create our own future. Jantsch tells of speaking in Moscow about planning and that within certain limits we are free to shape the future. The young people were electrified by the prospect. Yet, after the session, one said, "I can shape my own future! But who is going to tell me what to do?"[11] Theology needs to move away from the imperialistic stance that the One Truth is found in Anglo-European theology when the fact is that there are a multiplicity of hermeneutics manifest today in the ethnic, cultural, and feminist theologies.

Philosophies of education could move out of the narrow confines of the Enlightenment rationalism and 19th century scientism into a broader perspective of knowledge as interdisciplinary and interexperiential. Educational institutions could move out of privatism and into an embrace of the public as a virtue, thus freeing itself from consumerism to tackle the processes of teaching and learning which move in the direction of creative growth.

Thus *design* of our future is important. Design is the interplay of planning and love, fixing and flowing. Without planning we cannot build a human world with proper active roles for ourselves; but without love we lock ourselves into a box, a fixed structure. Life needs form, but love makes it free form, willing to use all of the human resources, whether black, white, red, brown, or yellow.

This centering on love is not new to humanity. It is at the core of the Judeo-Christian faith. For centuries Buddhism also has practiced such all-encompassing compassion for all living things. The motivation of any movement toward cross-cultural

unity depends on the dynamic flow between design and love, a *yin-yang* unfolding of energy. The design of the processes which lead to interactivity among all persons and limited collectivities, informed by planning and love, is the underlying unity in cross-cultural openness. It is thus an ever-changing process in growth, a free-form expansion of both the self and the group.

Church and Community College Addressing Cross-Cultural Issues

Baretta, the T.V. cop, once said, "You take 'could have' and 'should have' and ten cents, and you can buy a cup of coffee." Cross-cultural unity as a concept is set forth in a great sea of cynicism. For one, it is considered suspect by the oppressed who see it as just another unrealistic sideroad away from the sheer hard realities of jobs, promotions, and survival. Too many whites also embrace the idea of cross-cultural and other unity proposals out of relief that finally some minorities have come to their senses and we can begin wishing for integration again. And the time for action is swiftly passing. Alan Paton, in *Cry the Beloved Country*, wrote about the black pastor in South Africa:

> It was Msimangu who had said, Msimangu who had no hate for any man, I have one great fear in my heart, that one day when they turn to loving they will find we are turned to hating.[12]

And that was written in 1948. Thus, the alternative scenario to our hope is a world-wide Watts II.

Yet it is important to start. Since the very idea of a designed future of love with cross-cultural unity at its core is very tentative, though, proposals for pursuing this concept are sparse. This paper is devoted primarily to theory because it is important to know that the first step is imperative and that the direction of the journey is even more critical. Lao Tsu said, "He who takes the longest strides does not walk the fastest." Faltering steps may be preferred to cocksure boldness.

What is aimed for is the altering of attitudes and consciousness. There are a multitude of ways one can take hold of one's life and move in cross-cultural settings such as the community college and learn. And who is to say what effect the changing of only a few consciousnesses will do? Chou Enlai and Ho Chi

Minh were struggling students in Paris in the 1920s, who felt and knew that what Christian France meant by "Liberty, Equality, Fraternity" did not include Asians. They turned to Lenin, who was one of the few theoreticians who seriously proposed reform and change in Asia. Subsequently, the one was a key leader in changing the direction of one-fifth of the world's people; the other fought imperial France and the most powerful nation in the world to a standstill in Vietnam.

In our engagements in cross-cultural settings, there are a few guidelines which may prove helpful:

1. Premature closure is to be avoided. Thought and action are done in an open process. Story-telling, for example, has the built-in safeguard in that it produces a subjective interactivity whose thickness cannot be captured in any simple conclusions.

2. A showing is preferable to a saying. After all, it is Christianity which is itself the story of the Word made flesh.

3. Feeling is important. It is an ancient Chinese notion that life is better approached through feeling than reason alone.

4. A centering attitude is important. One does not just fence-sit or choose between two extremes, but embraces them both to form a new synthesis.

5. The ethics of how to conduct oneself in the midst of another culture or ethnic group is as important as the reason for the engagement.

6. The cross-cultural engagement should leave something of benefit for both sides, but most importantly for the oppressed.

7. Equal expectation of learning: too often the engagement is marked by some feelings of superiority. Third World folk may have talents and insights we never suspected.

The important motivation is love; the most necessary factor is a belief that this issue is one of extreme importance and worthy of investment of time and effort.

Epilogue

The pull toward a creative future runs aground amid the continuing clash of pluralistic entities, each contending in a limited self-interest sphere. The challenge is to move from merely suffering under the stress and waiting for Watts II, to take the initiative in designing the future we all want. Neither instant liberal panaceas nor renewed "law and order" discipline takes us into a meaningful and productive society. The

truth is that interracial clash will not lend itself to easy solutions. The path toward cross-cultural unity may be long, but it begins with the building up of a new humanity.

This direction of a new humanity with the skills and attitudes to live creatively in a cross-cultural setting is the opportunity afforded to the community colleges and the churches. The motivating power of releasing constructive forces for cross-cultural interaction arises out of the centers of learning and visioning. The community colleges and the churches are twin transforms of the educational process and the process of envisioning a humane future. In fact, the very presence of a multi-cultural mix in the community college scene means that interactions are already occurring, for good or ill. Though the goal of a constructive cross-cultural unity seems remote, the urgency of addressing the issue is upon both colleges and churches. The coalition between institutions of education and value formation, a cross-cultural engagement in itself, thus becomes a meaningful undergirding for the flow of human relations to grow into an actual cross-cultural unity.

William Mamoru Shinto was national staff for United Ministries in Education until his death in July, 1980.

NOTES

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2 Ogilvy, James, *Many Dimensional Man: Decentralizing Self, Society, and the Sacred* (New York: Oxford Press, 1977), p. 143.

3 Neal, Marie Augusta, *A Socio-Theology of Letting Go* (New York: Paulist Press, 1977), p. 50.

4 *Ibid.*, p. 62.

5 Ogilvy, *op. cit.*, pp. 45ff.

6 *Ibid.*, p. 203.

7 *Holy Bible*, Revised Standard Version.

8 Jantsch, *Design for Evolution* (New York: George Braziller, 1975), p. 83.

9 Ogilvy, *op. cit.*, p. 31.

10 *Ibid.*, p. 150.

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12 Paton, Alan, *Cry the Beloved Country* (New York: Charles Scribner's Sons, 1948), p. 276.

6

Meritocracy II

Dale Tillery

The United States has not been alone in seeking new solutions to the changing demands for postschool education in a time of economic stringency and changing beliefs about where, when, and how people should be educated for an uncertain future. Most western nations, for example, are passing from elitism into mass, or popular, education beyond secondary school, while our country—having already demonstrated its ability to identify and to educate its bright and highly motivated youth—faces a new frontier between meritocracy and social egalitarianism. In both phases of educational development, new institutions emerge, governmental intrusion increases, and traditional institutions of higher education are challenged and threatened. Witness the emergence of the binary system of postschool education and the Open University in Great Britain from a web of governmental policies which invite or mandate changes in institutional missions, alliances, and means of support; or U68, a Royal Commission plan which seeks to reform Swedish universities by dragging them screaming into the late twentieth century in order to serve the economic and social needs of that nation; or Japan, which chooses a different way of responding to astonishing new demands for advanced education in that country by upgrading its small private colleges through massive government grants and through extensive regional and national television networks.

As we think about these and similar changes abroad and in the United States, knowledge about student flow from school to work and to further education is essential, not only in defining the issues, but in predicting the likely outcome of

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policies and practices which seek to serve diverse students and changing societal needs. No nation has monitored the flow patterns of students over such a long period of time and in such depth as has the United States. I am inclined to believe that this knowledge has influenced legislation as well as the behavior of those in schools and colleges who carry responsibility for making things work.

Although I have been responsible for specific studies of student flow from school to college or work, I wish to share with you points of view that emerge from the full sweep of thought about the changing clientele of American higher education. In doing so I will focus on three issues: 1) who gets educated and where; 2) what impact certain contemporary policies and practices will have on the first question; and 3) what we can do to help students improve the quality of their decisions about education.

One of the two books on these topics which I published recently is entitled *The Distribution and Differentiation of Youth*. I was *compelled* to choose this title by the dramatic evidence in our studies of the differential outcomes of passage from the school environment to instant adulthood (work, marriage, family, taxes) for some, or to an array of institutional environments which may nurture a prolongation of youth for others.

True, 20 percent of American boys and girls still drop out of school without ceremony, and those who do are generally the least prepared personally and educationally to face the pressures of adult life. But for those who do graduate, the worlds ahead are quite different for that half which seeks to enter the work force and the other half which largely constitutes the entering classes of our colleges and universities. These lifestyle differences are in part the result of convictions about education in our society which inflict damage to self-esteem when the decision not to enter college is made. Almost 95 percent of my sample of seniors in California, for example, reported on the eve of leaving high school that they and their parents believed that one needed to go to college in order to get ahead. This may be a pragmatic manifestation of what Martin Trow describes as one of the main values of higher education, i.e., an increased belief in one's own capacities to handle broad responsibilities, contribute to the solution of important problems, and have an

impact on the larger society. Keniston puts this two-world phenomenon in a profound developmental context. In claiming that adolescence itself is a recent discovery (100 years, at most), he suggests that the college student is very different from the traditional adolescent. College is viewed as a new stage of life, a further postponement of full adulthood, even a kind of apprenticeship for adulthood. Tussman takes an additional step by claiming that college is the most crucial of battlefields, a place where not only individuals come to know themselves but where the society comes to self-consciousness. If these beliefs are even partially true, they have profound implications for an affluent democratic society which so divides itself.

Who Gets Educated and Who Doesn't?

My studies, like others, document the potency of social class in determining who goes to college and where. Patricia Cross has done a splendid paper on this issue, and predicts that the new students in higher education in the 80s will come largely from this lower half, as determined by measured ability and social class. This seems rather obvious since this group fundamentally overlaps with that half of our high school graduates who are not now going on to college. But the prediction is likely to be fulfilled only if certain assumptions are met:

•First, there *will* be a significant increase in the proportion of youth entering college in the 80s. Fiscal stringency, increased student costs, and doubts about the economic return from education cast doubt on this assumption.

•Second, we will stop assessing human talent in the limited ways we've been using, namely, separating the able from the unable on the basis of academic achievement in numerical and formal language skills. More of the "lower half" will enter college if our values about *human* talents and our methods of assessing them will change.

•Third, there will be a substantial reprogramming of post-secondary education, providing "less time, more options"; cooperating in new ways with the world of work and social services; supplementing the academic-scholarly syndrome with human development objectives in higher education. Retrenchment in higher education is likely to strengthen orthodoxy and weaken innovation.

Although no other country comes close to our 50 percent mark of high school graduates attending college (about 42 percent of the age group 18-21), we falter in pushing on to universal post-secondary education or more realistically universal-access education. Clearly, universal education beyond high school is just not in the cards. Enrollment predictions show no likelihood of such increases in college enrollment. Existing college programs and faculties are hard pressed to show that they can, or even seek to, serve the large numbers of students of modest abilities and resources which were the new students of the 60s. The mortality rates of the "old" new students across the array of institutions which admit them remain staggering. The emphasis on *access* in the 60s blinded us to our unreadiness either at the school level to prepare the majority of students for further education, or at the college level to remedy the resulting deficiencies and then move on to the further development of diverse talents, skills, and interests.

The advocacy of *universal access* is a way of backing down under pressure of economic and political realities. It represents a reaffirmation of meritocracy in American education. It means, as the Carnegie Commission has clearly stated, "We start where we are . . . we assume an equal pool of *intellectual ability* among men and women, among members of majority and minority groups . . . we expect that higher education, in the foreseeable future, will help to draw persons of *high ability* in about equal proportions from all groups. . . ." (Italics mine.) This is the very essence of the meritocratic argument and harks back to the President's Advisory Commission of 1947. The commission estimated that 49 percent of the population could profit from two years of postsecondary education and that at least 32 percent had the capacity for a normal four-year course. The wide support for this philosophy within the educational establishment and among political leaders suggests to me that we are *not* in transition from meritocracy to egalitarianism, but are entering a new phase of meritocracy. Let us label it Meritocracy II.

Meritocracy II

Meritocracy II does not promise an equality of opportunity as yet unrealized. Again, in the words of the Carnegie Commission, "By the year 2000, there should be no barriers to prevent

any individual from achieving the occupational level which his talents warrant and which his interests lead him to seek." When viewed within the context of the American political crisis, national and world chaos, and the apparent loss of confidence in traditional higher education, Meritocracy II may be the best we can expect.

But when the new meritocracy is viewed within the context of rising aspirations and the high social cost of limiting the development of the less intellectually able, it becomes another matter. Meritocracy II becomes a frightening policy for the future if it provides a defense for financial aid plans which force the undereducated out of the market; or for the public tuition schedules to protect private institutions, thus depriving colleges and universities in order to maintain the status quo in curriculum and teaching.

Student flow studies continue to show how the elite private and public colleges and universities cream off the high ability, high social class, high achieving, but low-risk students. Our flow charts on this and similar variables show how the college population is divided among the elite institutions, the enrollment-hungry state universities, and the open-door community colleges. Darley established the facts on institutional diversity almost two decades ago, concluding that there were colleges around which would take almost anyone who wanted to go . . . and had the money.

Even a short time ago such culling of students—essentially on the basis of academic achievement, family status, and ethnic background—was, however deliberate, much less the result of state and national planning than it is today. The past decade of expansion has also been one of master planning for systems of postsecondary education. One result has been an increased separation of youth—the poor and undereducated attending certain types of institutions while the bright and affluent attend others. Educational planners have been embarrassed to discover that today the mean family income of certain public universities is equal to those of elite private universities; and that the per student costs of trying to educate those who need the most help is much less than the cost of educating the high achievers. A widespread belief, right or wrong, is that the poor but badly educated are subsidizing the rich and well-educated.

The idea of selective admissions within complex systems of higher education has much to recommend it. But in practice grave inequities have arisen, in part for the following reasons:

1. Articulation of program and admission policies among institutions is inadequate. Thus, the mobility of students within the systems is thwarted. The full educational development for many students requires movement within systems over time, place, and purpose . . . when qualified.

2. No substantial efforts have been made to determine the real cost of educating students in different types of institutions, and thus the actual allocation of resources within state systems may be dysfunctional to the goal of preparing students to move developmentally within systems of differentiated institutions having different criteria for admission.

3. Rational student use over the college years of whole systems of differentiated institutions (community colleges, state colleges, liberal arts colleges, and universities) in achieving full development is something that very few students, parents, or school people know very much about. It seems apparent that if selective use of educational systems is not part of school and college guidance and of the decision-making individual students, the legitimate goals of state master planning break down.

In discussing the future structures of higher education, representatives from the western nations agreed in Paris in 1973 that mass or popular education beyond school required divers institutions relevant to the differing career and developmental needs of new groups of young and older students. We were not able to agree that facilitating the movement of students within such systems is the business of legislative bodies, educational leadership, and those at the school, college, and community levels who get involved in the educational decisions of students. While it is true that the United States is well ahead of other nations in the articulation among institutions in order to serve students over time, the gears are creaking and may jam if the recent free-for-all continues in the competition for students. Such competition may be a throwback to more primitive utilization of our educational resources in the coming decade which Lyman Glenny describes as "The 60's in Reverse." Even Meritocracy II is threatened if we cannot make the systems work

for the maximum development of students who must enter the systems at different points, "stop in and out," and move up when their readiness has been demonstrated. Without such flexibility, certain institutions and programs become deadends, making the claims of equality of opportunity ring false.

For the past two decades this nation has dared to demonstrate that equality of opportunity and excellence in higher education are not incompatible. The evidence is clear that while our emphasis has been on *quantity* in the post-World War II period, the achievement level of students in American higher education, until recently, did not suffer. In some institutions it has, in fact, measurably increased, primarily because of the great influx of high ability students from middle class and blue-collar families. Thus, even with the continued use of traditional measures of merit, "more" did not mean "worse," as feared by many European observers of our spectacular efforts to increase educational opportunities beyond the school years.

But we appear to be losing our confidence as we see evidence of lower test scores and achievement. Prestigious bodies and influential spokesmen associated with the politics of higher education are blowing the whistle on continued expansion of the college world. Disregarding the philosophies and motives which may influence policy recommendations of such groups as the Committee on Economic Development, the Carnegie Commission, and the CEEB's Committee on Student Economics, the cumulative message is sobering and useful.

It suggests the need for a plateau in our development—a period to assess the achievements and damages of the post-war growth. Above all, the cautious optimism of this view, which is nowhere more clearly stated than in the Final Report of the Carnegie Commission, calls for reform of our institutions in order to close the gaps between our claims and our achievements. I need not spend time detailing the dimensions of such reforms, but they involve our schools, our colleges, and other institutions engaged in further education which includes industry, the military, and certain social agencies. In brief, we need more effective institutional management and allocation of scarce resources; clarification and re-creation of new senses of purpose in our colleges and universities; new approaches to achieve equity and adequacy in student support; affirmation of

the primacy of teaching and student development in all institutions and support for research in the great universities; the creation of additional options for further education both within and outside of formal higher education; and more effective modes of learning/teaching.

Leland Medsker, before his recent death, believed that this country was in the process of altering its goals with respect to who should go to college as well as when and how they should go. This prediction suggests that Meritocracy II would reaffirm traditional notions of quality in student achievement within a somewhat more flexible and enriched set of options for the meritorious to choose from. Given the conditions of our society and our fallibility in educating the deprived and undereducated a *plateau* in the expansion of the formal domain of post-secondary education may be America's only real alternative. But this must not mean turning back (or the "60's in Reverse") in our ultimate commitment to develop all of the abilities of all the people.

Meritocracy III

Meritocracy III (or whatever phase number destiny may ultimately assign to it) would be quite something else again. It would affirm the merit of all persons and not limit formal educational development to that minority of our people who are intellectually gifted or who are highly interested and prepared to achieve in an academically competitive world. The range of human talents and sensibilities far exceed those which have currency today in either our schools or colleges.

Meritocracy III would not limit access or the possibility of educational success to the upper third or the upper half of this or that definition of human talent. It envisions learning environments throughout life where one's uniqueness is respected and served by teachers, programs, and educational policies. It would honor quality and merit at all levels while rejecting false or inappropriate standards of goodness.

Our studies have shown how precarious the decision-making processes are as young people move through school into the uncertain world of young adulthood. Those who most need help in assessing themselves and finding ways of succeeding are the ones who believe that adults at home and school fail them. Those who are least motivated and able in academic competition

are the ones who believe that we educators are not interested in them and that the institutions we build don't fit them. Those who don't know what the options are, who have little consumer information as they shop or flop about are the late deciders or defaulters in making decisions about the future. They get swept along or away in the tide of humanity which flows from our schools each spring.

As we build more substantial structures for the continuing education of those who *now* fit our written and unwritten beliefs about who should be educated, when, and where, let us reaffirm our belief in the educability and merit of all people. The educational aspirations of Americans for themselves and their children will not diminish because the wells of our resources to respond have seemingly gone dry, or because our will and talents for education have shriveled up. A special structure of haves and have-nots based on educational disparity may be more divisive for our society than if defined by economics. In truth, such inequities are inevitably bound together.

We know that the potential of human beings to learn and to achieve satisfying lives is infinitely greater and more varied than our current practices suggest. Let us not compromise on this knowledge as we build a better basis for responding to the life-long educational needs of all our people. As the builders of Meritocracy II we should be the architects of Meritocracy III.

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7

A Plan for Mission

Edwin Albright, Jr.

"Campus ministry today is in shambles. It has lost its aim. It is not responding to new structures in higher education. It has isolated itself from the local church. Campus ministers have become 'lone rangers' who carry the total burden of the ministry on their own shoulders. If they succeed, they're praised. If they fail, they are highly criticized."

Thus went a conversation between a close friend who was a campus minister at a large state university, and me. Although the setting of our conversation was a holiday weekend, the thoughts shared and the resultant mood was one of total frustration. I had no relationship to campus ministry other than through this friendship, but I had an interest since I was on the staff of Suwannee Presbytery, a middle judicatory of the Presbyterian Church in the United States. Also, the Presbytery's largest metropolitan area, Jacksonville, Florida, had numerous institutions of higher education, but no campus ministry other than a Baptist Student Union committed primarily to a nurturing fellowship of Baptist students on campus.

As my friend continued sharing, we were able to develop some positive energy in our conversation. In essence we were linking up his knowledge and experience of campus ministry with my recent study of Church Organizational Effectiveness (an involvement in a D.Min. program at McCormick Theological Seminary). Our focal point soon became the Jacksonville area where no campus ministry existed. We began to see this as a place where we could develop a new form without regard to past traditions, leftover staff, or expensive facilities. It was exciting to think about!

We arrived at some interesting and, for us, new generalizations about what was needed in campus ministry in Jacksonville:

1. In the sixties it was necessary for campus ministry to be funded and "owned" by the church's state or national agentry. This was true because of the civil rights movement and student unrest which forced campus ministry to be "high risk." However, in the seventies a high risk campus ministry was not appropriate. It was our desire to develop the highest degree of local ownership possible. This would mean there would be greater funding by local constituents, stronger governance by local leaders, and more persons involved in program planning and implementation.

2. This new form of campus ministry, with its emphasis on being owned locally, must take seriously the new types of institutions of higher education in the community. Our feeling was that with the involvement of many local leaders from both church and university, we could generate some creative strategies in this direction.

3. Campus ministry must take seriously the local church. It must view itself as a channel through which the local church can practice ministry. The individuals in the church might see campus ministry as an arena within which they can act out their Christian commitments.

4. Finally, campus ministers themselves must develop new styles of leadership. We need persons who work within the structures of the church but who also are able to relate to the campus. We need people who have developed organizational skills, i.e., the skill of *facilitating* the planning, organizing, and implementation with large groups of people, and the skill of motivating people to a deeper commitment to the ministry itself.

These principles provided the basic guidance for the development of Jacksonville Campus Ministry. What follows is a description of that ministry as it exists today.

Overview of Jacksonville Campus Ministry

Jacksonville, Florida, is a sprawling metropolitan area of over 800 square miles, having a population in excess of one-half million. There are six-hundred churches and eight institutions of higher education.

There was no campus ministry in Jacksonville until the early seventies, with the exception of the Baptist student work. In October, 1972, a group of about 40 persons representing churches of six denominations and two institutions of higher education began working to develop a mutual ministry between church and campus in Jacksonville.

Aware of the new world of higher education and the tension of many existing campus ministries around the country, this group, after a year of sharing and fact-finding, determined to create a metropolitan *community* ministry. It would rely on local funding for its major support, with lay governance and responsibility for doing ministry. It would be responsive to community colleges and other non-denominational institutions, and it would utilize professional staff as enablers of ministry in all institutions involved.

This group created a unique, innovative, enthusiastically supported and soundly financed ministry in which local congregations, judicatories, and universities are in full working partnership. In July, 1974, Rev. Robert Thomason was employed as full-time campus minister/enabler of the ministry.

The primary purpose of Jacksonville Campus Ministry is to bear witness in word and deed to Jesus Christ on the campus; to be a resource broker between the university and the church; and to enable the participating congregations to engage in mission with the academic communities and the academic communities with the participating congregations.

Currently, the mutual ministry involves two universities, nine local congregations, and four church judicatories. The universities are Jacksonville University, an independent private four-year college with minimum graduate study and a student body of 2,300, about half of whom are resident; and the University of North Florida, a state university for juniors and seniors with minimum graduate study and a student body of 5,000, none of whom are resident.

The nine congregations are in six denominations: Presbyterian U.S., United Presbyterian, United Methodist, Episcopal, United Church of Christ, and Missouri Synod Lutheran. These churches range in membership from under 100 to 2,000. They include a downtown congregation, a mission congregation, a beach congregation, and six suburban congregations. The four judicatories are the United Methodist Annual Conference, a

Presbyterian U.S. Synod, a United Presbyterian Synod, and an Episcopal Diocese.

Governance is by a central committee of 50 persons selected by and representing each of the participating bodies. Annually, following a program-building process involving the ministry's constituencies, the central committee determines the goals and objectives for the year, decides priorities, develops a structure for implementation, and assumes responsibility for its program.

After only two years of being a programming agency, Jacksonville Campus Ministry made significant progress in creating a viable, meaningful ministry for the campuses, church, and the community. Financial support is provided by all the participating bodies. The budget is pledged as follows: participating local congregations, 40 percent; judicatories, 36 percent; universities (in kind services) 22 percent; other contributions, two percent. The universities do not provide cash but contribute valuable support services, including office space and equipment; a telephone on each campus; accounting, duplicating, computer, purchasing, postal, and other services. They also offer use of campus facilities, including food services and faculty and staff privileges for the campus minister.

The local churches and judicatories provide funds for salaries and program, but all participating bodies provide the human resources which are the primary ingredient for the ministry. Initial funding for Jacksonville Campus Ministry was on a covenant basis for three years, 1974-1976. A new three-year covenant was negotiated with all organizations involved in the fall of 1976.

Jacksonville Campus Ministry is a new model for higher education ministry which we believe is a precursor for the ministry of the future. It is a *community* ministry in a time when higher education is increasingly becoming a community enterprise. It is a ministry emphasizing *local funding* at a time when local congregations are increasingly reluctant to contribute to general church and middle judicatory programs. It is a ministry relying on the *laity* to do the work of the ministry at a time when ministries by "lone ranger" professionals are vanishing. It is a ministry responding to *community colleges* (and similar institutions) at a time when increasing numbers of students are enrolled in such institutions and very few of the

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churches' resources are deployed there. It is a ministry utilizing *professional staff* in a new way at a time when the campus pastor model is breaking apart.

I have been asked to share how Jacksonville Campus Ministry was developed. The task is to provide a clear statement of the theology, theory, and process that guided its development.

Theological Approach

I view campus ministry as the church at work in the world. Thus, it is important to start with one's understanding of the nature of the church as the theological basis for developing campus ministry.

> A living body of Christ has *always* had two foci, itself and the world. We ought to have discovered this from our study of the Pauline writings. Paul's concern is twofold. First, for that body which is dynamic and which has parts functioning together. This body pays attention to itself, appreciates and builds upon the contribution of all members. It cares, really cares, for all its members, feeding, supporting, and sustaining those diverse parts. It is self-directed and raises the critical questions about its parts and how they function. It is involved in personal crises. Any personal crisis is a threat to the whole body and the functioning of the body as the body of Christ.
>
> But Paul is also concerned for the missionary body of Christ, which is noted for what it is and does. The missionary body of Christ is of fundamental consequence for the *world*. The living parts, working together, are the source of nurture, change, judgments, and the direction of the world. The body is sent into the world: "Come to him . . . and like living stones be yourselves built into a spiritual house, to be a holy priesthood." (I Peter 2:4,5)[1]

My theological understanding of the nature of the church is that the church is the living body of Jesus Christ at work in the world. Its mission in the world is to communicate a message. This message is that Jesus Christ has uniquely encountered mankind and has taught us a lifestyle of love, indeed, has taught us the love of God. Therefore, the church exists for mission, a mission stated by Paul in his letter to the Roman Church:

> . . . declared Son of God by a mighty act in that he rose from the dead: it is about Jesus Christ our Lord. Through him I received the privilege of a commission in his name to lead to faith and obedience men in all nations. . . .[2]

It seems that there is a growing theological consensus today in Protestant circles concerning the function of the church. That function is summarized in the commonly used phrase, "The church is mission." This agreed-upon emphasis seeks to turn congregations away from an introverted and self-centered concern to face a task that serves the world.

George W. Webber, in his book, *The Congregation in Mission*, says that the great communions of Protestantism can agree on a common theology, but that the problem is that the church desperately needs to translate this common theology into concrete expression in its life.

> We have a tremendous ability to formulate powerful theological concepts, but in actual practice our lives as Christians in the church and in the world continue in the same old ways.[3]

Another way to talk about this problem is to say that there is a wide gap or discrepancy between what the church says it believes and the way it behaves. For example, the church believes in the love of God which calls it to be that body which gives itself away because that is the nature of love—self-giving. And yet, the way it usually behaves is that the greater part of its effort, energy, resources, money, thought, and creativity is spent on processes of self-glorification. The church says it believes that it is the corporate body of Jesus Christ at work in the world, and yet about the only "corporate body" type activity is worship. The church says it believes that God is the creator of all things and that we are his stewards; yet churchpeople are often the first to abuse and misuse. They are usually the least informed about the problems of energy, recession, inflation, ecology; and when the church speaks or acts, in most cases it is too late and the problem has already been resolved. The church says it believes itself to be made up of the people of God, indeed, the "peculiar people" of God, who are capable of turning the world upside down just as the early church turned the world upside down; and yet, the way the church behaves is

that in most cases it conforms to society and takes on the values of that society in which it exists.

Now, what does all this have to do with campus ministry? From my perspective, a primary goal of campus ministry is to enable the church to be serious and faithful about its life as a church. The goal is to help the church put both its beliefs and its behavior into the same arena and to eliminate the discrepancy between the two. In order to get the two into the same arena, it is necessary to understand the relationship between theology and organizational behavior: that to *be* and to *act* in a church organization is to practice theology. A helpful way to bring about an understanding of this relationship is to pose organizational questions which involve theological concepts. For example, what is the church's role as prophet in the world? What is the church's role as servant in the world? What about the need for the church to be obedient or accountable? How can the church be a vision-creating instrument and a vision-implementing instrument? Is the church dealing with God's agenda or one which grows out of its own status and prestige? Is the church's ministry appropriate today in light of the world's needs?

Campus ministry is one primary form of ministry that can provide the church the opportunity to practice theology in the world. Campus ministry can provide for the academic community the opportunity to hear and feel the message of the church. In other words, campus ministry provides the opportunity for *mutual ministry* between the church and the academic community.

Theoretical Approach

I view campus ministry as a church organization. My work at McCormick Theological Seminary was in the realm of what is called "Revitalizing Church Organizations." This work certainly informed my activities related to the development of Jacksonville Campus Ministry. It is now my intention to share a "theory of revitalization." I believe William James illustrates best the aim of this theory:

> Wherever a desired result is achieved by the cooperation of many independent persons, its existence as a fact is a pure consequence of the precursive faith in one another of those immediately concerned. A government, an army,

an athletic team, all exist on this condition, without which not only is nothing achieved, but nothing is even attempted. A whole train of passengers (individually brave enough) will be looted by a few highwaymen, simply because the latter can count on one another, while each passenger fears that if he makes a movement of resistance, he will be shot before anyone else backs him up. If we believed that the whole carfull would rise at once with us, we should each severally rise, and train-robbing would never even be attempted.[4]

When an organization takes initiative to identify its agreed upon objectives, then that act is a warm, emotional act of faith and is an invitation to the organization to joint action in effective group life. Revitalization happens in church organizations when the people's theological commitments, and their hopes and concerns which arise from their commitments, are expressed, interpreted, and acted out concretely in church organizational life. The theory of revitalization is that if the people in a church organization can be helped to discover and express their theological commitments and to identify the problems, concerns, and hopes that they have which grow out of their commitments as they live in the organization, then, if a program and mission in the organization, based on the people's commitments along with their hopes and concerns about that commitment can be developed, the organization will be revitalized. The people of the church organization, thus re-energized, will be motivated to actualize the organization's purpose through its program.

A priority question in this theory of revitalization is: How can the people in a church organization who call themselves the body of Christ be motivated to act out their Christian commitment? Therefore, this theory is closely linked to a theory of motivation.

The McClelland-Atkinson theory of motivation[5] is helpful at this point. The basic theory is that an individual's motivation and the arousal of that motivation depends on the strength of his motives and two kinds of perceptions of the situation in which he finds himself: 1) his expectancies of goal attainment and 2) the incentive values he attaches to the goals presented. In other words, a person is motivated in direct relation to the way he perceives the goals of the organization and the degree

to which he sees his values achieved by those goals. Therefore, in this theory of developing vital church organizations, the *way* in which a church organization develops its goals is extremely critical. A goal-setting process in the church must involve the greatest number of people who are affiliated with that organization in order to insure that the people are able to see their values, an outgrowth of their Christian commitments, reflected in those goals. This then raises the level of motivation of the people of the church organization.

Tied closely to a theory of motivation is the subject of organizational climate.

> Organizational climate is a concept describing the subjective nature or quality of the organizational environment. Its properties can be perceived or experienced by members of the organization. . . .[6]

The degree of motivation of individuals who work in organizations will depend on the climate of that organization.

> Empirically, we know that different climates stimulate or arouse different kinds of motivation, generate distinctive attitudes about a person's relationships with others, and strongly influence both feelings of satisfaction and performance level.[7]

Our theory is that both an achievement-oriented and affiliation-oriented organizational climate can be created in church organizations, and when accomplished, will play a major role in transforming those organizations. Litwin and Stringer, in their book, *Motivation and Organizational Climate*, state that an achievement-oriented climate can be created in an organization by 1) emphasizing personal responsibility, 2) allowing calculated risk and innovation, 3) giving recognition and reward for excellent performance, and 4) creating the impression that the individual is part of an outstanding team. They say that it is also important that there not be a high degree of structure and constraint in an organization that is trying to become achievement oriented.

They say that an affiliation-oriented climate can be created by 1) allowing the development of close, warm relationships among the members of the organization, 2) providing considerable support and encouragement for the individuals, 3) provi-

ding considerable freedom and very little structure or constraint, and 4) giving the individual the feeling he or she is an accepted member of a family group.[8]

One of the primary ways to create these positive organizational climates is through the style of leadership.

> The most important and dramatic determinant of climate seems to be the leadership style utilized by managers or by informal leaders.[9]

Leaders in church organizations must focus upon the whole organization and upon the climate of that organization.

> Rugged individuals, whether in the church or the world, who concentrate exclusively upon "doing their own thing" (preaching, counseling, community activities) only compound the problems of their organization. . . . We need churchmen . . . who will be concerned about the conditions in their organizations that will support a whole range of behaviors—ethical activity inside and outside the church organization, effective ministry to those in need, effective teaching so that knowledge and faith commitments are shared, and better utilization of all interests, ability, and commitments in the church.[10]

The goal of churchpersons (which especially includes campus ministers) is to help to develop the life of their organization so that it is an expression of Christian faith. When church leaders focus their energy toward this purpose, they will be helping people in the church organization discover and express their commitments, and will be helping the peoples' commitments to be translated into the goals of the church organization. When this happens, the organization itself is transformed or revitalized.

Up to this point I have tried to deal with this concept in a theoretical manner. The discussion now turns to the more practical question: What specifically can one expect to happen in a church organization where this theory has been applied? The following is a list of "earmarks" of an organization which has gone through such a development process.

1. The church organization is goal-directed. A goal is a desired state of affairs which the organization attempts to realize. A church's goals are of such a nature that they grow

out of the hopes and concerns of the people. A goal-directed church organization, as defined, is far different from the situation that typically exists. When one examines closely the internal processes of the typical local church, or other church-related organizations, often the only goal of its program is the building up of the organization rather than serving particular goals that relate to the church as the living body of Jesus Christ at work in the world. Amatai Etzioni calls this condition "goal displacement." He says that so often organizations reverse the priority between their "goals" and "means" in a way that makes the means the goal and the goal the means. The most common means so displaced is the organization itself. Organizations are instruments and are created to serve one or more specific goals. When the goals are displaced, then preserving and building up the organization itself often becomes the goal.[11]

2. The church organization will have developed a structure that serves as a vehicle for goal achievement. The structure designates the areas of responsibility and accountability for the performance of tasks related to the goals of the organization. The structure can be developed only after the organization knows what it intends to do. After a church organization has set its goals, the next question that is asked is: What kind of organizational vehicle would it take to achieve these goals?

> We develop structures for the sake of our goals as the body of Christ. The criteria of appropriateness and effectiveness of ministries must be the same for all structures. It is our ministry that expresses our life as the body of Christ. Structure, hopefully, is a means to the expression of that ministry.[12]

3. The church organization has "public processes" rather than private ones. This means that decision making, program planning, goal setting, etc., are done publicly rather than privately. The people have access to information and the church's organization is seen as the source of that information. Once the people are informed, they will generally generate in themselves hopes and concerns about the church organization and its life.

4. Another earmark is that the people of the church organization are "empowered." Rather than having a small group

of people who have the power to make things happen in the organization, the situation now permits a greater number of the people to have the power to make things happen.

> The concept of the body of Christ will not support the idea of structurally arranged hierarchy in the institutional church in which power, authority, ideas, and status flow from the top down. This concept suggests, rather, that power, authority, ideas, energy, and motivation flow from different parts, depending upon which gifts the body has need of at the moment.[13]

The parts of the body, that is, the people of the church, receive power by having access to the information about the church itself. Information is power, and in the revitalized organization the people have the power to both receive and send information. Leaders in church organizations aim their efforts at developing healthy communication patterns designed to give open access to information.

5. In the church organization there is a "minorities rule" rather than rule by a minority. This concept refers to the political style of the organization. In the traditional church organization, a minority of people make the decisions regarding its mission and program. In a vital church organization, rather than having a single ruling group, there are many groups who make decisions and therefore rule. Authority, responsibility, accountability are given to many various groupings of people in the church organization. "Minorities rule" means that in church organizations there will be an appreciation for pluralism. Various groupings of people will have the power and the authority to do various kinds of things.

6. In such a church organization, there is a high degree of "ownership" for its mission and work. The word ownership, as used here, is a psychological term which describes a state wherein the goals of the organization belong to the people of that organization. As the people of the church organization look at the goals and objectives they can see reflected their own personal hopes and concerns which grow out of their theological commitments. In this way, the goals of the organization are "owned" by the members. This concept of ownership gives definition to the term "commitment"; that is, developing

ownership for the work of the church organization raises the level of commitment of the people.

7. In the church organization there is intrinsic rather than extrinsic motivation. This means that the motivation of persons is self-generated rather than manipulated from the "top" of the organization. Motivation is built in in the sense that when the people are able to see their own hopes and concerns reflected in the program of the church organization, they are motivated to help actualize those hopes and concerns.

8. In the church organization both the energy and the resources for goal achievement are identified and mobilized. The resources and skills needed for goal achievement are present in the church organization because the goals of that organization grew out of the peoples' commitments. A high priority is given in the organization to mobilizing those resources, that is, the skills and interest of the persons in the organization are inventoried and there is an intention to have people with skills and interests working on tasks that correspond to their skills and interests. This is very different from the situation in traditional church organizations.

> We depend too much on the traditional leadership of the church. We exhaust our known resources because we have not developed what is there but unknown. Too frequently, leadership waits for the "right" persons rather than developing the persons and resources already in the organization. One of the favorite and most ineffective ways of changing an organization is to play musical chairs with persons—transfer them from committee to committee, from job to job, hoping to discover the correct combination. We rarely intentionally develop the capabilities and capacities of the persons we have. In fact, we rarely know what the gifts are that people can share.[14]

9. In such a church organization, the people are motivated by their theological commitments, interests, and concerns rather than by power, status, and prestige. In the traditional church setting the usual situation is that a few people make most of the decisions. These people have the power of decision making because of their status and prestige in life. A philosophy that has been prevalent in church organizations for too long has been that which is commonly known as Machiavellian.[15] The phil-

osophy goes like this: If you have power and if you want to retain that power you had better believe in the principle that the end justifies the means. The ruling body must be both a lion and a fox. It must be a lion in the sense that it will crush those who oppose it. It must be like a fox in the sense that it will use trickery and deceit as the ways to achieve and maintain power.

The traditional church organization certainly has had its "princes," that is, rulers who get the job done at any cost. The church, therefore, seems to have been more influenced by goals and the use of power and prestige, than by theological commitment. If the premise holds that the "prince" is descriptive of the way things are and the way things get done in the church, then the church has merely accommodated herself and is used by "rulers" to achieve their own ends. As this happens, the church forfeits its real mission, that is, to be the body of Christ at work in the world. By contrast, decisions based on commitment rather than on power are made in the vital church organization.

In summary, the theory of revitalization when actualized in campus ministry creates an organization in which there are certain earmarks, including 1) being goal-directed, 2) having a structure that serves as a vehicle for goal achievement, 3)encouraging public process, 4) expanding power, 5) encouraging minorities' rule, 6) developing intrinsic motivation built around theological commitments, interests, and concerns, 7) developing processes which promote a high degree of ownership among the people.

The Process that Guided the Development of Jacksonville Campus Ministry

I now address the question: What steps were used in developing Jacksonville Campus Ministry? The process steps used grew out of what behavioral scientists call an "action research model." Wendell French, in his book, *The Personnel Management Process*, is helpful in giving definition to this model.

> A frequent strategy in programs of organization development is based on what behavioral scientists call an *action research model.* This model involves extensive collaboration between the consultant and the client-group in the gathering of data, the discussion of data, and planning. .

> Although descriptions of this model vary in detail and terminology from author to author, the dynamics are essentially the same. . . . The aspects of the model are the *gathering of data, diagnosis, feedback to the client-group, discussion of data by the client-group, work by the client-group, action planning,* and *action.* The sequence tends to be cyclical with the focus on new or advanced problems as the client-group learns to work more effectively together. Action research should also be considered a process since . . . it involves a continuous gathering and analysis of human relations research data and the feeding of findings into the organization in such a manner as to change behavior.[16]

Translating this action research model into the process steps used to develop Jacksonville Campus Ministry, the following is involved:

1. The first step is that of obtaining authorization for such an organization effort. How one begins is extremely important and critical. Obtaining clear authorization takes both time and patience and there is no substitute for either of these. If denominational staff and/or key leaders of various organizations "hard sell" the need for campus ministry, then what in effect is happening is that the traditional style of campus ministry is being perpetuated because decisions are being made at the top of the structures.

When I talk about obtaining clear authorization for developing something like Jacksonville Campus Ministry, in essence I am talking about negotiating a contract and making a "successful entry" into a variety of organizations in order to implement that contract.

> Successful entry into an organization for the purpose of engaging in organizational change activities does not mean getting into the organization at any cost. Rather it means establishing ground rules, the expectations, and the kind of relationships that will give the entering person or team every opportunity necessary to accomplish the change objectives and will ultimately permit those coming in to leave an organization that "owns" the changes and the methods used for changing.[17]

Many months were spent in bringing together leaders in congregations and the academic community for the purpose of building relationships. Some congregations and denominations dropped out of the process at this early stage because they could see a wide gap between their interests and the interests of the others. Finally, leaders from nine congregations and officials from two universities said as a body, "Let's do campus ministry together." We were then authorized to proceed, but not until that happened. A steering committee emerged, with representatives from all constituent groups. This committee managed the process of development.

2. Following authorization is the process of gathering data. Data, as used here, refers to the information obtained both from the constituents of the organization and the environment about the hopes and concerns that parties have for that organization.

Data gathering is the way that an organization discovers the diverse hopes, concerns, and needs of *all* the people involved. If the organization is going to, in fact, develop ways to actualize peoples' hopes and concerns which grow out of their commitments, then the data must be gathered accurately and dealt with with integrity.

Massive amounts of data were gathered from the two universities. This was done primarily by survey and reflected primarily the attitudes and needs of students, faculty, and administration. Data was gathered from all church constituent groups and reflected primarily the hopes and concerns for campus ministry.

This body of data has been and continues to be ever so helpful in determining program needs of Jacksonville Campus Ministry. However, the priority use of the gathered data was to determine the initial goals for our new organization.

3. The next task was to put into words appropriate goals and objectives that grew out of the gathered data.

> An organizational goal is a desired state of affairs which the organization attempts to realize. The organization may or may not be able to bring about this desired image of the future. But if the goal is reached, it ceases to be a guiding image for the organization and is assimilated to the organization or its environment. . . . But whose

> image of the future does the organization pursue? That of the top executives? The board of directors or trustees? The majority of the members? Actually, none of these. The organizational goal is that future state of affairs which the organization as a collectivity is trying to bring about.[18]

The aim was to try to frame organizational goals which would describe the future state of affairs of Jacksonville Campus Ministry which we believed the organization as a collectivity was hoping to bring about.

It is necessary to distinguish between the words "goals" and "objectives" as they are used in this project. These two words are used interchangeably, depending on who is giving them definition. When I use the word goal, I am referring to a description of the end result which the organization is trying to achieve in the future. When I use the word objective, I am describing the means by which an organization will achieve a particular goal. Thus, for each goal (that is, *what* the organization is trying to achieve) there will be objectives (that is, *how* the goal will be achieved). The writing of sound objectives is a key point to the goal-setting process because here is where accountability is built into the organization. Objectives must be measurable, specific, results-centered, realistic, attainable, and time-bounded.

4. The final step in the process was to develop our structure. The questions that now confronted us were: What kind of organizational vehicle would be most appropriate in helping Jacksonville Campus Ministry achieve these goals and objectives? And what kind of instrument would promote effective goal achievement?

The structure of an organization is developed for the sake of the goals of that organization. In other words, the ultimate form of an organization is decided upon only after the organization has agreed upon its function(s). The aim at this point in the process was to insure that the hopes and concerns for campus ministry, as expressed by the constituents and as now stated in goals and objectives, had the possibility of achievement through the structure of the organization. If we could achieve this then it would raise the possibility of a motivated constituency.

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> Structure . . . is one of the powerful factors in the motivation of persons. Persons are motivated, committed, and willing to share freely when their expectations have some possibility of fulfillment.[19]

The question now was not only what kind of structure would be appropriate for achieving the aim as stated above, but also, what would be some of the necessary ingredients. The following is a summary of these ingredients:

1. An effective structure must provide for maximum coordination. Coordination can be achieved by providing interrelatedness and interdependence among all committees, task groups, staff, goals, and objectives.

> For any one organization, the problem is to insure that technology, structure, and goals are in harmony. This is what good management or good leadership is all about.[20]

Coordination can be achieved by making use of one primary organizational unit which has the responsibility for providing maximum coordination. Coordination can be achieved by giving to that one primary unit adequate authority for decision making, policy formulation, budget, power of appointments, etc. Jacksonville Campus Ministry is governed by what is called the Central Committee, a group of 50 persons represented by all constituent groups. This committee is broken into divisions (of the whole) with specialized functions.

2. An effective structure is one that builds in a way for the organization to continue operating on the basis of goals and priorities. The goals of the organization ought to be achieved clearly through the components of the organization. The organization sets goal priorities in order to have a clear understanding of the order of importance of its goals. Organizational priorities should be set by the whole organization whenever possible, and need to be continuously reset in response to its members. The structure should be of such a nature that it guards against the possibility of goals and priorities being set by autonomous committees, boards, or elitist groups. Jacksonville Campus Ministry has institutionalized such a goal-setting process by having an annual retreat involving all constituent groups.

3. An effective structure promotes a sense of ownership throughout the whole organization and all its constituents. The structure must be designed so that it encourages "deliberateness" (an awareness of the consequences of an action) on the part of all persons to express their hopes, concerns, and feelings so that the greatest number of people have the opportunity to influence decision. An effective structure provides conditions whereby there will be "rule by minorities" rather than "rule by a minority," as explained earlier.

4. An effective structure must be one that provides a way for the recruitment of persons to work on tasks in areas of their interests and skills. Effective structure takes inventory of its constituency so that there is an identification of the peoples' interests and skills. Such identification has been used extensively in Jacksonville Campus Ministry. However, one of the most important activities in this regard is the identification of persons in the academic community with skills needed by the church, and vice versa. This is mutual ministry in action.

For us, Jacksonville Campus Ministry is new and creative. We are trying to discover a healthy balance between local and judicatory support for our work together. We are trying to tackle the problem of relating to a commuter university. We are trying to mobilize communicant members of nine different congregations of six different denominations. We are trying to develop a ministry that will enable the participating congregations to engage in mission with the academic communities and the academic communities with the participating congregations. We are leaping out in faith, believing that Jacksonville Campus Ministry holds promise for a new day of mutual ministry between church and university.

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NOTES

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14 *Ibid.*, p. 114.

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8

The Community Colleges: Opportunities for the Church to Create New Staffing Patterns for Ministry in Higher Education

Mark Rutledge

Changes in the churches and in higher education today are leading to new kinds of roles in campus ministry for laypersons and professional staff. Traditionally, the campus minister has been a direct service provider, "sent" by the church to minister to students at four-year colleges and universities. Parish clergy and laypersons have functioned in secondary backup roles—on boards and advisory committees, for example. These traditional roles today are being challenged by several changing trends.

One is a growing recognition that campus ministry can and perhaps should be a ministry demanding the involvement of the whole church. A second is the emergence of new models as churches search for ways to relate to community colleges, which are different in some crucial ways from universities. A third is the knowledge that there are not enough full-time professional campus ministers to go around in this time of stringent finances and changing priorities. What follows is a report of a conference that took place to explore some implications of these changes and trends. It is intended to be helpful to all those who are concerned about the future of the church's mission in higher education.

One assumption the conference focused on is that campus ministry will need professional staff who can *enable* church folk to do the ministry, rather than staff whose primary role is to provide direct services on campus. For years we have used the rhetoric of the "enabling" ministry. Now, perhaps, the time is at hand for clarifying the skills and functions necessary for such a ministry.

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But what does it mean to talk of "non-staff" ministry? What is involved in initiating and maintaining ministry primarily provided by laypersons and volunteers? What are some emerging roles and interactions among clergy, laity, and professional campus ministers? What programs succeed? What does "success" mean? What are some collaborative roles of local church, college, and community? In order to probe these and other questions, the Community College Task Force of United Ministries in Higher Education invited six persons currently engaged in ministry to meet for a sharing of experiences. They were selected because they represent various geographical regions, sizes of service areas, urban and rural context, approaches to ministry, and ecumenical interaction. All are experimenting with the use of professional staff as enablers rather than providers of ministry. Their successes and failures, visions and realities, learnings and recommendations are presented here.

ORANGE COUNTY CAMPUS MINISTRY

Lynne Fitch began work in July, 1975, in Orange County, California, in a situation where two denominational executives, one Presbyterian and one Methodist, gathered church people together to share a vision of ministry toward nine colleges in the area. Out of that meeting the Orange County Campus Ministry Committee was formed. Its commitment is to help the churches take on responsibility for campus ministry. The committee decided it could not muster sufficient resources to place professional staff on all of the campuses to develop ministry. Instead, it was agreed to hire one professional staff person to facilitate ministry and develop links between the 130 churches and nine colleges, seven of which are community colleges. Funding is ecumenical, that is, Methodist, Baptist, Presbyterian, United Church of Christ, Disciples of Christ, Church of the Brethren all collaborate. The role of the local church is primary, and as a symbol of this commitment Lynne's office is based not on a campus but in a local church. She describes her position as "rootless," however, because of the amount of time she spends in travel, circuit riding and establishing connecting links among and between the churches and campuses.

CHICAGO METROPOLITAN TASK FORCE

Dave McGown works for the Chicago Metropolitan Task Force of the Illinois Commission for Campus Christian Ministry. He enables a ministry of local parish people to the 20 community college campuses enrolling more than 200,000 students in the metropolitan area. Dave works with Marilyn Creel in training and supervising seminary students, hired with work-study funds, who are assigned as field representatives to various college districts. Efforts are focused on facilitating teams of clergy and laypersons from parishes, and faculty, staff, and students from colleges. These teams address needs within each district. The work is ecumenical in that each ministry team is representative of the religious groups within the college area. Based on the concept of local mission by local churches, primary ministry providers are parish clergy, although the ministry's theory calls for organizing toward more lay ministry.

ROMAN CATHOLIC ARCHDIOCESE OF CHICAGO

Ray Sullivan has administrative responsibility for campus ministry for the Roman Catholic Archdiocese of Chicago. He works through the central campus ministry office which operates six "area centered" ministries staffed by ten peer ministers. Their major thrust is to reach out to college age (18-25) young adults of their respective areas no matter what campus they might attend. Off campus their ministry is through local parishes. Peer ministers are the key to this ministry, as Ray speaks of the "demystification" of campus ministry and his hopes for a lay ministry which will largely replace the clerical/professional ministry. One of his goals is to seek the involvement of parish priests who hopefully will come to see ministry with community colleges as an extension of their normal parish-based ministry.

SOUTHERN APPALACHIAN MINISTRY IN HIGHER EDUCATION

Jim Sessions works with the Southern Appalachian Ministry in Higher Education, where there are 30 community colleges within a 150-mile radius of Knoxville, Tennessee. Organizing work is focused on three basic constituencies: the local churches and clergy; the faculty, staff, and students at a college; and the

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local community organizations or associations. However, rather than simply trying to enable "something" to happen among these three constituencies, Jim emphasizes that his ministry begins with analysis of the community colleges' role within the socio-economic-cultural context of this Southeastern region. Specifically, Jim's analysis is that dominant external economic interests force mountain young people out into training centers where they will be an unorganized, cheap source of labor for industrial development. He sees education as responsive to the needs of this industrial development, with community colleges as part of a governmental/industrial plan to relocate, assimilate, retrain, and channel young people into predetermined job slots. Given this kind of analysis, ministry is designed to relate to people in ways that are different from these dominant historical forces. Ministry sees people not as merely products of society and outside economic forces, but as producers of their own community through their own labor. Beyond simply enabling interaction between church and college, there is this definite "agenda" for the ministry. It is a ministry which sometimes runs counter to the prevailing socio-economic forces, as it attempts to empower people to take charge of their own lives and communities.

JACKSONVILLE CAMPUS MINISTRY

Bob Thomason works with the Jacksonville (Florida) Campus Ministry, which involves two universities, nine local congregations, and four church judicatories. Future plans include expansion to involve other local churches, judicatories, and three other institutions of higher education, one of which is a community college, all in the City of Jacksonville. Bob feels that a unique feature of this shared ministry lies in the mission development process which led to the creation of goals, objectives, and strategies which are "owned" by all participants. This development work was done carefully *before* the hiring of any professional campus ministry staff. However, professional staff functions were provided by a judicatory staff person who is a mission developer and who directed the initiating, formative stages of this ministry. Bob sees his role as "chief enabler." He is the only person who is well acquainted with all the cooperating groups. He seeks to bring to the surface the needs and

resources of the various constituencies and to identify common concerns. He works to provide structures through which persons and institutions with shared goals can discover each other. He views himself only secondarily as a direct provider of ministry. Members of a central committee, who are designated by each of the participating bodies, are the primary providers of ministry. Funding comes from local congregations (40%), judicatories (36%), and universities in kind (22%).

FIRST CONGREGATIONAL CHURCH IN KEWANEE, ILLINOIS

Chuck Wildman is a pastor of the First Congregational Church in Kewanee, Illinois, and works, with the encouragement of his congregation, in developing ministry with Blackhawk Community College. There are 135 churches within the college's service area, which contains a socio-economic mix of agricultural, industrial, and business interests. The college serves 2,000 full- and part-time students, which represents a 100 percent expansion in three years. The ministry has emerged out of a series of collaborative efforts between the college and the church over the last eight years. The congregation was an early advocate in encouraging the establishment of the college, and continues to play a supportive role, for example, in hiring Chuck partly because he is committed to exploring linkages between the two institutions. But the college plays an initiating role in many of the programs. For example, the college aggressively sought grant funding for a senior citizens center and, once monies were secured, turned to the church for space and facilities. The college provides seminars and courses for church school teachers, and encourages Chuck to teach religion and philosophy courses. He feels that teaching is a good way to meet students naturally, and in some cases leads to further opportunities for pastoral counseling. The congregation benefits very little in terms of increased student or faculty attendance or church membership, although it may benefit indirectly through community awareness of the church being alert to human needs and involved in service to people. The congregation does have a vision of ministry which is expressed in service to the community through the college. Chuck says of the church and college, "we need each other" in order to effectively carry out many forms of service.

Out of this wealth of experience there emerge common themes as well as differences. We can identify nine issues which may serve as lights and signs along the way to builders of relationships between the church and higher education. In this spirit the following observations are offered.

1. How to Initiate

How can ministries using professional staff in enabling roles be initiated? Based on the experience of these six models, the primary locus of initiation can be local church (Kewanee); college (Kewanee); one or more church judicatories (Orange County); an organizational developer who facilitates ministry among a cluster of church and colleges (Jacksonville); a traditional campus minister who takes seriously the task of enabling the whole church (Chicago Metropolitan); a campus ministry administrator who seeks to involve the parish in an extension of its traditional role (Chicago Archdiocese); or the people in a community organization who articulate their needs (Southern Appalachia).

Without vision, the people perish. In each case, some person or persons have had a vision for ministry and have taken responsibility for helping others to see and act on that vision. We think there is good biblical precedent for this.

Without expertise the vision may perish, however. There seems to be general agreement that *initiation* of ministry does require professional facilitation of some kind. In each of the six ministries, the required skill seems to be some level of *organizational development*, designed to help people define their own goals and strategies in a local situation. For example: Lynne Fitch came into a situation shaped by judicatory staff who called a local coordinating committee into being; Dave McGown seeks to raise up teams of local clergy, lay people, and college personnel who will provide ministry; Bob Thomason was hired to be a "chief enabler" only after a careful process of mission development in which local church people took charge; Chuck Wildman was called to his situation because leadership in the local church and college had laid the groundwork; Jim Sessions finds indigenous community organizations providing direction for common ministry goals; Ray Sullivan trains peer ministers to create student organizations and work at the long-range objective of re-educating parish priests for

young adult ministry. In some cases, organizational development results in new structures created to carry ministry forward; in others the result is pre-existing structures used in the service of empowering local people and delivering services in new ways.

•*Recommendation to those seeking to initiate ministry in an enabling style:* Determine the nature of organizational development needed to provide local ownership of ministry. To be most effective this development must be ecumenical. (One such process is briefly described in Appendix A at the end of this chapter.)

2. How to Maintain Ministry

Once initiated, how can such ministry be maintained? One can't maintain or facilitate a ministry that hasn't been developed. But, once they're started, many programs of great promise seem to struggle along or fizzle out. So the task of maintenance is just as important as that of initiation.

The Orange County ministry is dealing with this issue by trying to broaden the base of financial support, recruit others in church and college to take responsibility for specific program delivery, and develop a variety of activities to increase the project's visibility. Initiated by judicatory inspiration and funds, this experiment may fail unless local congregations increase their commitment. The Chicago Metropolitan ministry is seeking to develop support structures for local ministry teams by mobilizing resources from all levels of the church—local, judicatory, seminary, and state commission. Often these structures seem very fragile in view of the vast scope of this large metropolitan area. The Chicago Archdiocese seems to have the most resources of all six models through access to a well-organized network of campus ministry structures. The survival of this ministry does not seem to be in question. The issue seems to be whether or not the familiar style of service delivery by professionals can be modified to encourage a broader base of participation. The Jacksonville ministry now has a relatively strong local support base due to the disciplined and self conscious development process which preceded the hiring of Bob Thomason. His facilitation work occurs through an organized central committee whose members take on responsi-

bility for specific ministry objectives. The ministry of the First Congregational Church of Kewanee to the college seems to be well established, but there are 125 other churches in this college district that do *not* relate to Blackhawk College. At this time, however, other clergy in this area are beginning to get involved, for example, in the teaching of religion at the college. The Southern Appalachian ministry seeks maintenance support "wherever we can get it," according to Jim Sessions. This support includes judicatories, allies in the region, foundations, and the commitment of some staff colleagues to simpler lifestyles.

•*Factors seeming to enhance maintenance:* a) thorough development work in initiation stage; b) existing support structures providing a strong base for ongoing facilitation, e.g., committed local congregation, cluster of churches who "own" the ministry, a strong hierarchy, a broad-based network of community support, one or more committed judicatories; c) professional staff who put a priority on working with support constituencies; d) programs meeting real needs of people; e) funding from any and/or all of these.

•*Factors seeming to make maintenance difficult:* a) weaknesses in any of the factors enhancing maintenance; b) over-dependence on volunteers; c) failure of vision; d) captivity to old images of church and college ministry; e) ministry goals that exceed resources; f) lack of appropriate organization of resources for delivery of services; g) "burn-out" among professional or lay leadership.

•*Recommendation:* Assess above factors, set realistic goals, build in processes for local people to increase sense of ownership, don't over-extend ministry beyond support base, keep ministry agendas clear and visible, match goals to resources, continually recycle goals, needs assessment, and programs. Good management skills are essential.

3. Who is Ministry's Primary Constituency?

A concern growing out of issues 1 and 2 is: Who is the ministry's primary constituency? This concern is a matter of loyalty. When the chips are down a ministry *may* have to decide whether to identify with the church, or with a community or a college it intends to serve. For example, if one's primary

constituency is the church and its agencies which support the ministry financially (Jacksonville, Chicago Metropolitan), then one would "enable" those groups to implement their agendas. This involves a considerable degree of trust in a style of "participatory democracy" and in the capabilities of church people to produce a ministry that has theological integrity. (The same may be said of ministry produced by professionals.)

On the other hand, if one's primary constituency is local community organizations (Southern Appalachia), then one would enable those groups to express their agendas. These may grow out of an analysis of social conditions and a certain understanding of mission which leads to the commitment to help people create their own community life. In such a case one would be less likely to trust the local churches to set the agenda, since they may be perceived as made up of groups (plant managers, middle-class shop owners, industrial leaders) whose goals for the community are at variance with those of the ministry's primary constituency—the people who need empowerment.

The ministry has a double problem when its funds come from one constituency and its loyalty is to a second. Whom do you wish to "enable"?

Should the church be a primary constituency?

•*Pro:* a) if campus ministry has a future, it is probably with the church; b) the church can be helped to mature in its understanding of its mission; c) we are the product of the church and our loyalty commits us to helping the church grow; d) some good things are happening as a result of increasing involvement of local churches with community colleges; e) the church's self-understanding (theology) commits it to community service.

•*Con:* a) not everything the church does can be legitimized as ministry according to a theology of community service; b) people in our "mainline" denominations are often separated from community college clientele by barriers of race, class, and culture; c) the church often has an elitist view of campus ministry, e.g., it may be unaware of the authentic mission of the community college; d) some ministry simply won't happen if it is left to traditional church channels to implement.

•*Recommendation:* Make a decision: With whom will you live, fight, and die? Once you have decided, try to build bridges among all relevant constituencies.

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4. Role of Staff

What is the role of staff in a non-staff ministry? Emerging staff roles, according to the six ministries, point to a future where professional staff will:

a) facilitate a process wherein local people (whether from churches or community-based constituencies) organize themselves to take responsibility for implementing the ministry;

b) function as "circuit riders" in some larger-than-local area in order to initiate, encourage, consult with, and nurture local teams of clergy and laypersons who are implementing ministry;

c) work as "linkage persons" who know persons and institutional patterns within churches, colleges, and communities, and who can bring them together around common concerns;

d) train peer ministers, seminary interns, and lay volunteers in specific skills for ministry;

e) be local pastors who have a vision of how the local church and the college can be partners in mission;

f) be local campus ministers who extend ministry beyond the bounds of traditional four-year institutions, and who understand that higher education today occurs within a "learning society";

g) give high priority to their role of enabler/facilitator, alongside of their role of provider of ministry;

h) be ecumenical in vision and implementation;

i) be willing to explore alternative sources of funding;

j) be knowledgeable about judicatory problems and potentials;

k) be managers rather than lone rangers; team builders rather than empire builders;

l) understand how to create structures that will encourage responses of love and justice among persons; understand how systems and persons interact.

•*Comment:* If the development of ministry is understood to occur along a *continuum*, with initiation at one stage and maintenance at another, then staff roles will vary according to stage. Facilitation skills are common to both stages, but the emphases will vary.

Like any continuum, there are subtle gradations as well as clear transitions between stages. Problems can occur when those responsible for determining ministry goals are unclear

as to what stage they are in. For example, Lynne Fitch expressed concern that she may be expected to be a mission initiator and maintainer at the same time. Not only is it difficult to perform both roles simultaneously, but the question can be raised as to whether or not separate persons may be necessary for each stage.

•*Recommendation:* Be self-aware as to where you are along this continuum, and then be intentional in utilizing staff functions appropriately. Ministry needs define staff roles, not the reverse.

5. What Programs are Successful?

This is related to a ministry's self-analysis relative to the first four issues and to the following issue.

6. What are the Goals for Ministry?

The purpose of the church is to increase among persons love of God and neighbor. Specific ministry goals should reflect this fundamental self-understanding.

At many points there seems to be compatibility between this basic mission of the church and the education and service missions of community colleges. For example, all six ministries with the colleges agree on the following similar goals:

- •Helping individuals develop their full human potential.
- •Discovering truth.
- •Making our communities a better place in which to live.

If the relative success (what works) of programs is evaluated on the basis of these general goals, then the following projects sponsored by the various ministries may be illustrative:

☐The Kewanee ministry with Blackhawk College cites college/church cooperation in funding and operating a senior citizen's center, the teaching of philosophy and ethics at the college, and the college providing resources to the churches through the training of church school teachers.

☐The Orange County Campus Ministry cites the starting of a young adult ministry, the publishing of a newsletter, development of a reciprocal church/college Speakers Bureau, cooperative programming with an area women's center, joint planning for courses, and general network-building activities.

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☐The Chicago Roman Catholic Archdiocese finds the most success in terms of the numbers of students in social programming. It is from these contacts that students are encouraged to become involved in educational, liturgical, prayer group, discussion seminars, and social service experiences. Essential to the development of these on-campus programs is the cooperation of the college administrations.

☐The Southern Appalachian ministry has learned that programs work when they are responsive to real human needs, and when people work hard enough on them. Many programs, then, are based in indigenous community groups, for example, miners, textile workers, small farmers, and community-based child care groups. Examples: "Save Our Cumberland Mountains"; "East Tennessee Energy Group"; labor union locals, etc.

☐The Jacksonville ministry has discovered that programs which can be carried out through already existing groups and channels have the most success, e.g., the "word" communicated through campus newspapers; personal services through orientation programs, counseling centers, and placement offices; lectures in already existing classes and special interdisciplinary courses; service through well established service organizations; enrichment of local church programs utilizing university personnel.

☐The Chicago Metropolitan ministry points to programming being carried out by local ministry teams. Some examples are adjunct counseling at the College of Lake County; continuing education courses at Morton and Oakton colleges; religious studies development at the College of DuPage.

Some goal differences depend on:

Constituency: Goals can reflect an intention to develop programs in which church resources assist the college, college resources augment the church, or their mutual resources cooperatively address community needs both have a responsibility to serve. It makes a difference in goals if the ministry is trying to help empower one community constituency which, in order to maintain its integrity, must oppose the churches

which financially support the ministry. What is one ministry's meat may be another's poison.

Stage of Development: In *initial* stages of development, goals are likely to be set in terms of activities which build a sense of involvement and ownership on the part of local people. In *maintenance* stages, goals are more likely to reflect prior analysis and to point to specific areas of human need which may be addressed programatically. Initially it may be necessary to show church people that community colleges really do have resources which may assist the church in performing its mission more effectively. It may be equally important to persuade the college that the church has the capabilities and the willingness to assist it in the performance of its educational and community service missions. Once this awareness has been developed, and commitment to do something has been made, some organizational arrangements need to be formalized to ensure ongoing program planning, implementation, and evaluation.

A word about success: If one is in the initiating stages of development, then goals are directed to helping various constituencies within the churches to plan and move toward provision of ministry. Thus, specific programming within either church, college, or community may be minimal at this stage. "Success" would therefore by measured by the degree to which church people began to organize and to perceive themselves as the ones primarily responsible for developing program and strategy.

If one is in the maintenance stage, then goals will be built on the slower preparation which went before, and program development will be in the hands of local clergy and laypersons. Some structures for program implementation will have been formed during the initiation stage. One test of whether maintenance activities "succeed" is whether these structures are capable of producing programs compatible with locally determined goals.

•*Recommendations:* Determine your goals intentionally based on your understanding of the mission of the church. Decide who your constituencies are and where you are in stage of development. Assess your resources and the needs of people in the churches, colleges, and the community. Plan, imple-

ment, and evaluate specific programs based on these goals and analyses.

7. The Role of the Local Church

What is the role of the local church in higher education ministries? Some suggested roles are: receiver of services *from* the college, e.g., courses for training church school teachers (Kewanee); provider of services *to* the college, e.g., making space available for satellite college programs (Kewanee); primary source of human resources (Chicago Metropolitan); provider of ministry support facilities (Orange County); primary program planning, implementation, and evaluation (Jacksonville); sometimes adversary, sometimes ally (Southern Appalachian); parish support services to young adults, and liturgical center (Chicago Archdiocese).

These illustrations from the six ministries indicate that the entire local church itself can have a role to play in higher education ministry. This is a different role from that in which the church simply employs staff to be direct service providers, which sometimes leads to the total identification of the campus *ministry* with the campus *minister*. The case studies suggest that the local church has an authentic role to play in relationship to higher education—a role broader and more direct than simply the hiring of staff.

•*Recommendation:* That local churches take responsibility for designing their own ministry with higher education, in collaboration with colleges, community groups, professional staff, and judicatory expressions of the church. This implies that more parish clergy may see themselves also as college town pastors who enable their congregations to become more directly involved with higher education.

8. The Role of the College

What is the role of the college in this ministry? Some suggested roles are: initiator of relationships with local churches (Kewanee, Chicago Metropolitan Ministry); collaborator in mission (Kewanee, Orange County, Jacksonville); receiver of church's ministry (Chicago Archdiocese Metropolitan, Kewanee); mutual resourcer (Orange County); sometimes ally, sometimes adversary (Southern Appalachia).

This partial listing is sufficient to indicate that the community college can be a *challenger to the churches* to take ministry to the community more seriously. It also illustrates the variety of relationships which colleges can have with churches, based on actual programs currently in existence.

•*Recommendation:* That the community colleges be considered a rich resource for the church as it engages in mission. Some ministry staff functions can be provided by college faculty and staff, a surprising number of whom have had professional theological education and training.

9. Effective Organizational Arrangements

What organizational arrangements produce effective delivery of ministry? Some suggested arrangements are: coordinating committee (Orange County); local church liaison (Kewanee); network of ministry teams and seminary field representatives (Chicago Metropolitan); central committee (Jacksonville); campus ministry administrative structures and local parishes (Chicago Archdiocese); network of community organizations, churches perceived as allies, and colleges willing to cooperate (Southern Appalachia).

In no case here is the primary responsibility for delivering services that of professional staff. Staff may have secondary functions as providers of ministry. As enablers, they have widely varying roles relative to the organizations and persons who do provide ministry, and these roles have been described above in issue number 4.

The design of the organization charged with delivery of ministry varies in each of the models. Because the Jacksonville ministry is well along in the maintenance stage and seems to be successful in involving volunteers in direct ministry tasks, its Central Committee structure may contain useful learnings that are transferrable to other situations. A brief description follows.

The Jacksonville Central Committee is made up of members from the local church and university constituencies which support the ministry. Its plan of organization is to sub-divide into five sub-committees, each with its own area of responsibility. These are program development at 1) Jacksonville University, 2) University of North Florida, 3) local churches, 4) the general community, and 5) research and development. Each subcommittee is responsible for implementation of locally

determined objectives. Each chooses a chairperson and secretary to fulfill its coordinating and recording functions. Each decides what task groups it needs to carry out its objectives, and enlists additional persons for membership as needed. Each reports its progress, needs, successes, and failures to the Central Committee. The staff have a consulting, resourcing, and enabling role with all subcommittees and task groups.

•*Recommendations:* One goal of the initiation stage should be the formation of some organizational plan for carrying out ministry. This plan can have considerable variation, depending on size of service area, relationships to support constituencies, and the roles of local church, volunteers, and staff. The organizational structure adopted should result in continuous program planning, implementation, evaluation, and recycling.

Conclusions

1. The community college movement is challenging many of our stereotypes of who students are and what higher education is. As we become more of a *learning society*, it becomes clearer that ministry in higher education must become a dimension of the life of the church at every level.

2. There will continue to be a need for professional staff to work at the interface between higher education and the church. Some professional leadership is essential if ministry is to be developed and maintained. However, there is great flexibility about who can carry leadership and how it may be applied in different situations.

3. Organizational development and management skills will be increasingly important for staff at all levels of the church. Specific role expectations for staff in a ministry should be clearly defined.

4. There is a need for intentionality about the development of local ownership of ministry, as well as sensitivity to process. The church needs enablers who can get ministry started and then get out, as well as enablers who facilitate an ongoing ministry.

5. Ministry goals, based on analysis of social context, local needs, and understanding of the church's mission should be clearly established and continually evaluated.

6. There is broad agreement that the church's mission is to continue what "Jesus began to do and teach" (Acts 1:1). This means that our purpose is to declare the good news, to be an agent of healing and reconciliation, and to work for liberty and justice.

7. At the same time there will continue to be points of tension as church people debate specific goals, priorities, concepts, or mission, and the appropriateness of various strategies.

8. There is need, now more than ever, for commitment to ecumenical cooperation as a condition of effective ministry in higher education.

9. These case studies have implications for the church's ministry in higher education far beyond work with community colleges. Some ministries are already successfully practicing the concepts described here with four-year colleges and universities, as well as area-wide systems of higher education. These learnings are significant for all our ministries.

10. There is no one model that will "work" for all situations. Nevertheless, it is possible to identify components that are involved in effective mission in *many* places. It is predicted that some of those elements, which have been identified in this paper, will become increasingly important for the future mission of the church in higher education.

Dr. Mark Rutledge is campus minister at the University of New Mexico and an adjunct staff member of the National UME Community College Program.

Appendix A

A Process of Mission Development*

The Jacksonville (Florida) Campus Ministry grew out of a mission development process designed by Rev. Edwin Albright, Jr., who is a staff member of the Presbytery of Suwannee. At the invitation of the Community College Task Force of United Ministries in Higher Education, he wrote an article describing that process, which is included in this book. Below is a summary of the major steps involved in the process.

1. *Authorization of a clear task.* The persons and groups which have the power to implement ministry are involved at the very beginning. Those who have the power to make decisions are the ones to authorize a process of mission development and to set it in motion. At the start it is important to legitimize the process by including personnel and a defined methodology for accomplishment.

2. *Data gathering.* Identify the target persons and groups from whom information and input it needed. Design a process, including data-gathering instruments, for getting all relevant information. As many persons as possible who have a stake in the mission and who will be the ones to carry it out should be involved.

3. *Summarization and recycling.* Once the raw data and information have been gathered, the group responsible for monitoring and carrying out the process summarizes the input from all persons and groups. This summary is submitted back to those who provided the data, with a request that it be reviewed for accuracy and completeness. Those providing data are requested to make revisions, additions, etc., so that their views will be faithfully incorporated throughout the process.

4. *Proposing of goals and objectives and recycling.* Based on the data which has been gathered and reviewed, an initial proposal is drawn up reflecting all the information submitted.

*For a complete description of this development see Chapter 7, "A Plan for Mission," by Edwin W. Albright, Jr.

This proposal contains goals and objectives for mission. All those who have been involved are asked to review the proposed goals and objectives and again make revisions as necessary.

5. *Adopting goals and objectives.* Those who have the power to decide and to implement mission formally adopt the agreed-upon goals and objectives according to their decision-making policy.

6. *Prioritizing of goals and objectives.* At the time they adopt them, they are also asked to prioritize them.

7. *Adopting new organizational arrangements.* Whatever organizational structure is considered to be the most effective for implementing the prioritized goals and objectives is adopted.

8. *Implementation of goals and objectives.* The goals and objectives are carried out through the organizational arrangements that are adopted.

9. *Review and evaluation and resetting of goals and objectives.* This is a continuous process that occurs once the goals and objectives have been implemented. This allows for continuous monitoring and feedback on the effectiveness of the total mission.

Appendix B

The persons representing the six ministries participating in the conference are listed below for reference. The reader is invited to contact them for additional information.

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One Congregation's Experience with Community Education

Mardelle Bourdon

As the decade of the 80s was beginning and futurists were making their predictions, several forecast that community education would be the most powerful force of the coming ten years. I have no difficulty accepting this.

Community education has been the lifeblood of our congregation for the last five years. Our local community college has sustained and challenged us to the greatest accomplishments and goals of our ministry. This account is set down with the hope that a college may be acknowledged, a congregation may be commended, and our record may guide some reader into a similar path.

For us it began in the early winter of 1974-75, long before I understood that the church and community college could and should have a lifelong romance in order to serve their mutual responsibilities before God, the community, and the changing world. Ours isn't always too happy a tale, but it has a pretty nice ending. There's a lot of living in what happened to us, and while I want to document my statements and be scientific with my assertions, it's really a story of love and hate, of conviction and doubt, of people at their worst and at their best. There's no way I can tell it without remembering.

My husband and I came to small midwestern village in the early winter of 1974. We had been one of those activist couples who demand and get plenty of excitement from community and church. When Jim was 43 years old, we had uprooted our family and packed three teenagers off to Bangor Theological Seminary. It was the only logical thing to do—we had played every role the local church could offer us, we wanted

a deeper commitment and experience in the church, and there was no valid reason not to do so. Ordination came in July, 1967, and then began the settlement process for full ministry in small-town parishes of Illinois and Minnesota. This was our fourth parish in slightly less than ten years. We were determined to do a good job for these people, to stay as long as we could, and to struggle as hard as we knew with the provincialism so rampant in an old midwestern congregation.

To it we brought our own brand of paranoia. We had stumbled in a former parish, fleeing after 15 months of rejection and anger, wishing we had stayed in our former post where serenity and boredom nearly destroyed any will for ministry. We had served two ecumenical parishes, and while we loved deeply that vision, we knew we had paid a high price for brotherly love. A church community with 100 years of stable Congregationalism seemed like a haven. Surely it would be a church where we could put down our roots.

Not that our welcome was so warm—far from it. Rural people are lookers by tradition and nature. When they came out to look us over they had rejected a year-long parade of candidates. The seven women and one man on the pulpit committee could find nothing wrong with my husband's presentation, we were not bringing small children to their nearly new parsonage, and I seemed friendlier than most ministers' wives. So, knowing that the congregation would warm up slowly to any candidate, we were presented and accepted by a respectable vote. No sudden romance, but each partner wanted to do his best. The church had a long, proud history. It was the status group in our small village of 1,000 people. A former pastor had once introduced himself to me with "Hello, I'm _____, who comes from a small town where you couldn't build a nursing home for indigenous old ladies." A Roman Catholic villager described the group: "Good people, extremely conservative, and very irreligious." An interim pastor described them as a strong group, very traditional in both worship and lifestyle.

Both the village and the church were founded by five or six immigrant farm families in the middle of the 19th century. These few families intermarried and gradually grew both wealthy and powerful. Their traditions of worship and family pride developed a community that was self-sufficient and

clannish; the village boasted curbing, sidewalks, water and sewer systems at least 50 years ahead of neighboring villages on any one side. A dog and cat ordinance and zoning restrictions were enforced many years ahead of surrounding areas. But along with this elitism there was also a withdrawal from the larger community. A hatred of government programs, a suspicion of county and state officials, and an unwillingness to give up the old, independent ways were the strongest characteristics evident when we came to town.

As for me, I could not like what I saw, try as hard as I might. Coming from younger congregations and newer, less treasured buildings where children's art was displayed with abandon, I found the deep red carpets and brass memorial plaques offensive to my faith expression. The staid, sober faces that greeted me on Sunday morning seemed to match the stiff, dull worship service. The choir insisted on staying in the choir loft behind the pastor's back throughout the whole service. The ushers always seated me with curt efficiency in the center front pew.

We began our ministry in February and spent the six Wednesdays of Lent entertaining every family in our congregation once in our new home during that season. They came with polite coolness and curiosity, but no one felt moved to ask us back. Soon I began to feel like a complete outsider. This did not seem to be a personal pique; rather it seemed the traditional way to treat outsiders of any breed. They enjoyed this colonial lifestyle that did not include the more transient members of the town. Everyone who came to live in the village was viewed with suspicion and quiet tolerance. Nothing personal—it was just the way it was done. Later I would learn that ours is typical of many small midwestern towns.

One of our major assignments in the parish was to "do something" with the youth of the congregation. There were three high school young people who came to church on Sunday morning. They seemed good kids but obviously not the swinging young set we were accustomed to meeting in our sanctuaries. The pulpit committee gave us a long list of eligible youngsters, but there was no sign of them. The Sunday School was a shambles as far as I could see: archaic curriculum, whining, unprepared lessons in dull, dirty rooms that would

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leave any youngster sighing with relief when it was time to go home. We hardly knew where to begin. And it went much deeper than that: the kids were insecure and unhappy with every aspect of their lives. Life was one long duel between the "haves" and the "have nots." One after another they would tell us of their distaste for their school, their town, and each other. I had never seen so many factions in my life. I began to describe our village as an extended family where secrecy and jealousy were controlling everybody. If this was small-town life, I was ready to get on a different train.

In the winter of 1975 there was a new community college about ten miles away and the Dean of Community Education was just building his department. One of the first courses he brought to town was called "Public Issues." I was part of a class of six. The class was geared to stimulate political responsibility. I hoped it would help untangle the snarl of my community's needs. Soon I was deep into land use, election procedures, political integrity, and revenue sharing. To complete the course, I was required to design and implement a project. That's where it all began.

One of my classmates happened to be the wife of our Moderator, who was also our leading citizen. Lois and I decided to work together to find more creative uses for revenue sharing funds than mere bridges and roads. Perhaps we could even do something for all the bored kids who had nothing to do from June through August, and who periodically vented their resentment upon the high school building to the tune of hundreds of dollars in damage. Our professor provided us with skills and courage beyond anything either of us could imagine. In retrospect, it seems that his personality and vision were the greatest contribution to our success. Coming from a journalism background to community education with a willingness to learn and to do his best, Jan Wiseman approached everyone with open friendliness and an imagination that could spell success for the wildest dream.

Somehow, I began to understand that community education was ministry, that the goals I sought for my village were the same goals held by this man. I think it is important to state clearly: Lois and I both were afraid of controversy more than anything else. We would do anything at all that was asked by

either our church or our husbands, whose professions and reputations were always vulnerable to our mistakes. But if we thought trouble lay ahead, we wanted to draw back. Somehow, this very good teacher made us feel that our project was honorable, right, and deserved our community's support. He encouraged us and we agreed to go on.

We started using all the political skills he had taught us. The first time the public heard about our project was at an open meeting where we gathered delegates from every group within our school district to hear our proposal. About twenty people showed up—no one was more surprised than we were. The thrust of our presentation was built upon our hopes for providing wholesome recreation within our school district. We emphasized the beauty and strengths of our community and expressed hopes for bringing added recreation to our district so parents would be freed from heavy transportation problems. We played down all of the negatives—people knew them without being reminded. Vandalism, alcoholism, truancy, early sexual development, and many more problems haunted every parent in town. We never mentioned our private goals to open a closed school system and give it back to the community which supported it. We talked instead about "what might be" if we all learned to work together for our common good. We stressed communal good to be gained from individual service groups investing their strengths and helping each other with common projects. It was not hard to convince one service group that our help with the glaucomobile in return for the use of their property for playground facilities was a real bargain. A women's club had no trouble realizing that they were tired of sponsoring monthly parties for senior citizens who never quite got around to planning anything for themselves. A village board member mused, "Good luck, we could use some help around here." The American Legion and the Masonic Lodge were both open to sharing buildings in return for help with fuel and utilities. We did not try to theorize or philosophize with anyone. We told them we believed that each of us would find our chosen tasks easier if we would help each other; everyone would come out a winner. With the encouragement of that first evening, we next visited the six township boards that operate within our school district. Armed with beautifully prepared proposals

supplied by the college, we ended the evening with delight and $1,300 seed money. Three boards had heard us. We were off and running. The Community Enrichment Association was born.

The early weeks of our project were so time-consuming and exhilarating that we thought of little else. The burden of organization and decisions fell to Lois and me; we were aided by a third friend from our parish, Grace, who agreed to act as secretary-treasurer. We learned about incorporation, not-for-profit group status, the legal ramifications of federal funds, liability laws—not to mention programming and publicity. During the months of April and May we ran an interest survey of every family in our school district. We sent the questionnaire home with school children and based our summer plans on their responses. One of our best decisions was made when we hired a summer coordinator for our playground program. Kathy was a part-time school teacher from within our own system, who was loved and respected by adults and children. She gave us entry into the playground facilities and the school gymnasium and auditorium for the first full-length musical presented in our 25-year-old school building. She planned and implemented a two-month schedule of events for people of all ages that ended with a carnival on the school grounds. Since a major goal was to stimulate communication across generations, the programs were planned to interest everyone and to complement rather than conflict with the existing athletic projects. The elderly were invited to share their crafts with children and young adults. Golf, tennis, swimming, bicycling, tumbling, and softball attracted the uneducated as well as the scholars. One of the happiest aspects was that parents were able to take lessons at the same time as their children. Everybody was enjoying.

The drama was the highlight of our year. Rummaging in old boxes, I had found a Friendship Press script for the story of Phyllis Wheatley. It fit our needs perfectly. The staging was created from free lumber, the costumes arose from centennial attics. The stars emerged from the village youth. The play was presented to good audiences for two performances, showing a total of 840 person/hours involvement.

By the end of August it seemed that we could do no wrong. We had offended no one, we had given them more than their

money's worth, and people were beginning to know that something was going on. The volunteer instructors were the joy of us all. Our golf instructor asked for permission to continue through the autumn and several knitting and crocheting groups were really alive. As fall and winter developed, people began asking us for specific programs: winter volleyball, a winter drama, CPR workshops. Finally, a weary grade school principal asked us to take over the Red Cross summer swimming program, which involved some 100 students and bussing for a two-week period. We agreed to try all these assignments and realized that we would need to be a year-round organization. At this time we were still only three women and a voluntary coordinator. Four prominent men had their names on our membership list, but they were there only for encouragement and advice. By the time our debts were all paid in December, our treasury contained $40, hardly enough to begin round two.

Back home in the congregation there was not even a ripple. Jim was pleased that I had accomplished so much with so little frustration. We had attempted to keep our activities removed from the congregation itself. We had never asked for official church board acceptance or support. Our leadership came from our congregation, but everyone acted as good citizens—not good Christians. In the following months I was to ponder that reality many times. My motive was to protect Jim from any mistakes we might make. Most definitely, we were risking failure by denying ownership to the congregation. Since we cannot turn back the clock, the question remains.

The second year brought expanded activity and the beginning of a real learning experience. Our friend, the dean, wanted to apply for a community education grant from a private foundation. Community Education Association's sagging treasury made the hope of a coordinator distant. The dean invited us to participate and we accepted. Together we traveled and met the educators from Ball State University, who were supervising the grant. Together we worked out the details of our application. Together we persuaded school board and village officers to endorse our application. Together we waited for the final decision.

Meanwhile, many projects to strengthen church and community college ties were attempted. Jan Wiseman called together a

clergy advisory committee. Mark Rutledge, the local campus minister, spoke throughout the college district. The films and filmstrips decorated several worship services. But for many reasons that are now lost, these projects rose and fell without much impact.

For us, the Charles Stuart Mott Foundation Grant brought hope and renewal. Our application was from one of 14 competing colleges. We were chosen for our indigenous beginnings and our total community depth. The college received the money and together we hired a director whose assignment was to develop community education in three small villages within the college district. Our project was one of them.

Using the Community Enrichment Association as a beginning, Lydia Gober was charged to develop community education under the guidance of the Institute for Community Education Development within Ball State University. The project was named Project CALL (Communities Alive for Living and Learning). These specialists had been working with the Charles Stuart Mott Foundation all over the United States for several years, largely in urban areas. Ours was to be a pilot project within a rural setting, emanating from a community college. The grant was to run slightly less than three years.

None of us was prepared for the impact of real community education training. Thanks to this group, Lydia and, in turn, our people were trained in leadership skills and the planning process. We conducted needs assessment surveys with the refinement of college classrooms. We analyzed and scrutinized and searched for the best way. And, after two-and-a-half years, when the project ended, we knew we had made a real difference. People were noticeably more aware of each other, community pride was really visible, and communication barriers were crumbling everywhere. The struggles that brought about these changes are our story, of course.

In 1976, we wanted to do something meaningful for senior citizens. As a pastor, Jim was nearly overcome with his responsibilities to widows living alone in big houses, unnoticed and unhappy. I once counted forty elderly ladies within our church family—a small parish by themselves. That summer, CEA hired a young college girl to plan and implement some recreation for this group.

Barbara was conscientious and pleasant, her schedule met with moderate response. But one day she received a letter that was a barn burner. The letter informed Barbara and her employers that the elderly could entertain themselves, that they had vast experience in coping with prices and low income, and that the senior citizens were sick and tired of "people who come for a while to work with (them) and then fade away." If we *really* wished to help senior citizens, we'd better work at what they really need: better nutrition, better housing, and a transportation program.

I read the letter with delight and awe. The author's challenge was so clear and so right. I could not recognize that meeting her demands would become the challenge it did. I called every agency I knew. Always the answer was the same: "Sorry, our funds are all used in the urban areas. We don't go out as far as your community."

The college did not have the answers for me this time. They gave me more names and agencies, though none that really helped. But, they had given me skills and determination. These proved far more valuable in the end.

Finally, I turned to my church leaders, asking for help at the association level and organizing a brainstorming session that included church and government agencies. I was overwhelmed when a representative of the United Church Board for Homeland Ministries (New York City) and our own state conference leaders appeared for this session. We talked all day and I went home with insights and will and a new sense of responsibility. Jim and I began agitating for all three causes immediately. Somehow, intuitively, we wanted to separate the issues from each other, as though we realized the resistance would be too much for one person to bear. As always, Jan Wiseman helped us analyze and rephrase and be "where" needed, "when" needed.

Under the umbrella of the Community Enrichment Association, I went after transportation and a food site. Jim, as pastor, took up the cause of low-rent senior citizen housing for our village. Anyone of them could send us packing out of this ultra-conservative, government project-hating community, and we knew it. But the letter, the surveys, and our own sense of ministry convinced us both that there could be no turning back.

It took about a year to get the food site and the transportation project operating smoothly. Even today, some villagers refuse to join us in either project. Still trying to protect Jim from my activities, I searched for a food site away from the church. Our church constitution states clearly that our building is to be open and free to the community at all times, but that vision had never been developed beyond occasional scout meetings and the annual community chest planning session. My courage flagged when I thought about convincing trustees and women's societies that daily use of kitchen and dining room would be ministry. My search was fruitless. Every available building was beyond repair and every suitable building was not to be had. Finally, in terror I turned to our church. I was certain the wrath of heaven would fall on my husband's head, and it nearly did.

The trustees deliberated and stalled, the church council hedged and did not meet, the congregational fathers grew sober and talked about increased taxes brought about by government projects. At last, they could avoid us no longer. We all gathered and the discussion raged until well after midnight. "The people of this village do not need charity." "You'll alienate our restaurant owner and run his business into the ground." "These people coming into our building will wear out our carpets." "The utilities and upkeep of the building will be beyond us." "Our women won't be able to use their own kitchen." On and on, *ad infinitum*.

Finally, dear John Peterson really wanted to go home. "As long as we're making people mad at us, we might as well make them all mad. I move that we let them in." A nameless second followed, the vote was unanimous.

The transportation project was easy by comparison, although it had a shaky beginning. There had been a county-wide bus service for elderly that operated in the urban area only. I proceeded to apply pressure for that service to come to our area too. I found myself speaking forcefully at a public "speakout" and was quoted in the local headlines, thanks to the dean of community education. It worked and the service lasted just long enough to get our older people educated to using it. We were all furious when it was dropped without notice on the premise that there were too few funds available.

My next move was brought about by my own sagging credibility. The people blamed me for the loss of the bus service. I went to the area agency for the aging and pleaded our case. Soon the plan I proposed, using volunteers and reimbursing them for gasoline, was started. It is now in its third year and proceeds without problems. We have a telephone coordinator who receives requests and dispatches volunteers. People are transported daily to the food site, their doctors, the grocery store, or just to their friends' homes for cards. Monthly statements of fuel costs are paid by our county agency for transportation at the going rate. This is all based on our CEA policy: helping people to help themselves. Recently, a neighboring village has begun using our model.

Meanwhile, Jim was meeting another set of problems. He decided to try our county housing authority to accomplish his housing project. I drew up a proposal for twelve apartments and a community room. He presented it to several officials and it was generally approved. He was later to regret that he did not get more help from within our congregation from the beginning. It was his quiet intuition that it would have been defeated, but his struggles alone led to open heart surgery and deep agony. None of the people he worked with had much skill in arranging funding and it seems they had less in dealing with rural village fathers. Blunder after blunder in diplomatic relationships finally produced an open public meeting where Jim was called a g-- d-- do-gooder by a prominent member of our own congregation. The public who heard and the village board members themselves were understandably shocked at this outburst. They united behind Jim and the evening turned in his favor. But by the time he had won the villagers' approval for the project, the funding dates had passed and the struggle began again. This procedure was repeated in varying forms at least twice. But now, April 1980, we are seeing surveyors' flags flying and the applications are being accepted for October 1. That will be a great day.

We have all learned so much from our sojourn into community education. The skills and the confidence are our own rewards and the results within our congregation will live long beyond us. That ingrown, impassive community of worshippers has become a dynamic force that now uses its 100 years of

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history to effect changes for the future. Our mid-week day school prepares twenty small children for public education each semester. Lois has gone on to become a trustee of our community college itself. Two valuable members of our current school board are members of our congregation. Both attest to their growing awareness from Community Enrichment Association education. The community chest, the library board, the rescue squad, and the village agencies all show marked development in communication and planning skills. An average of forty senior citizens enjoy nutritionally balanced meals and good fellowship five days a week in our church dining room. (No one even remembers that the carpet should have been long gone by now.) The monetary gifts from the groups who use our building are more than providing all our heat and utilities. The beautiful equipment that was installed in our church kitchen is everyone's pride. Even Jim's ministry has benefitted. Once, he frantically tried to call on each lonely senior citizen in turn and never quite got around the parish. They spent their energies reporting where he had not been. Today, they gather at noon, have access to regular social workers and agency connections, call each other in mutual support, and let him know when one of them is in serious trouble. The love he feels and returns is a true stimulant for his caring.

And like the wind that comes from whence we know not, ownership has come with the education. A Palm Sunday survey of our congregational attitudes and understandings brought several surprises. Forty questionnaires were given out at random to arriving worshippers. They were asked to respond to multiple choice questions *before* the service began so that we would get impulse responses, not deliberated calculations. Thirty-nine questionnaires were returned with only one negative comment: "I feel it's a waste of taxpayers' money when volunteers could organize and lead the same things the CEA coordinator does—such as volleyball, playground, etc." (That same person felt we had benefitted our area significantly.) The several positive comments were genuine and supportive. Finally, I know that our project has come full swing. The ministry that went out from within our congregation has returned to bring us new vision and will.

Would we do it again? We most certainly would. Finding an ally in a rural village is no small accomplishment. In another era, the school system and the church were the proponents of culture, traditions, values—everything that was good and uplifting for the community life. Today, all too often school systems have become isolated islands, used largely to promote competitive athletics. Most teachers, who live somewhere else, taking with them their wholesome effect upon village life, confine their relationships to the hours between 9 a.m. and 4 p.m. and their teaching to textbook academia. Rural people are too often caught between what appears to be a dying community and the prediction that urban sprawl will arrive in twenty years. Concerned citizens do not recognize that they have power, nor do they understand how to use the resources they actually have. Understood in this light, communication and education become real paths to community salvation. Lifting a village from its prison of isolation and freeing it for a new role of mutual support and planned growth is true ministry, as I see it. The rural church has been for centuries a natural center of social, cultural, and spiritual life. In these years of urbanization and threatened existence for small communities, these small rural "life centers" must find and use all the resources available.

The community college is a viable resource for serving the needs of both small and large communities. Here, the emphasis is on community. Education occurs in every experience in our lives. The methods of education are capable of being so varied from within a community college, and so immediately available, that they can be adapted to every situation. The major problem for the future is that some community colleges and many communities (churches) do not yet know about this potentially productive relationship. Ignorant of the many wonders that could be accomplished, no one starts anything. Someone has to begin!

In Illinois, the community colleges are mandated by law to provide these services to the communities within their districts. Within every such college are the tools and the people to make things happen. Some colleges will take the initiative to let this "secret" be known. Others need to be prodded.

Innocently, we started something. With the help of a sensitive dean of community education, our church, our town, and our very lives have found new meaning. Anyone can start something, and with far greater results than we have achieved. Request help, offer services, get together—for heaven's sake—for community's sake!

Mardelle Bourdon is an active laywoman in the United Church of Christ, having served on O.C.W.M. committees for her association and state, on the Dollars for Dignity Fund Committee from Illinois, and now as a corporate member of the United Church Board for World Ministries. She is active in community education as a student, instructor, and speaker. Her husband, James R. Bourdon, is a United Church of Christ pastor.

Questionnaire Recap

INSTRUCTIONS: Please complete this questionnaire as quickly as possible *before* the service begins. They will be collected at the time of the announcements.

The following questions are being asked to try to determine the depth of awareness within our congregation concerning the role of the church and community college in home missionary activity. Please underline any and all answers that apply.

1. I have been aware of the Community Enrichment Associ-
   for:
   a. 1 year (3)* b. 2 years (4)* c. 3 years (6)* d. 4 years (7)
   e. 5 years (16)*

2. Community Enrichment Association is a groups of citizens who try to improve the following aspects of life within our school district area. Please check those that apply:
   a. social life (13)
   b. recreation for children (14)
   c. recreation for adults (14)
   d. health facilities (6)
   e. communication between service organizations (1)

*Number of responses

f. broadened career education (3)
g. religion and fine arts education (3)
h. service for the aging (8)
i. all of the above and more (18)

3. Community Enrichment Association was organized by people within our congregation.
a. true (29) b. false (7)

4. Kishwaukee College played the following roles in its development. Check those that apply:
a. provided political and leadership skills (20)
b. provided journalism and publicity skills (23)
c. provided instructors for specific classes (30)
d. provided partial funding (12)
e. instigated and formulated the entire project (3)

5. Community Enrichment Association has benefitted our area:
a. a great deal (19)
b. significantly (8)
c. somewhat (9)
d. not at all (0)

6. Do you have any comments you would like to add?
"Keep up the good work."
"Can only benefit—if people take part."
"It's great!"
"I have enjoyed as much as I was involved."
"I feel it's a waste of taxpayers' money when volunteers could organize and lead the same things the CEA coordinator does—such as volleyball, playground, etc."
"Too much struggle to keep it going."
"I believe it has helped to introduce and have accepted new ideas in this community, enabling the community to grow and accept other concepts which may have previously been beyond the community experience as a whole—especially our family, as an example—for which I am for which I am most grateful."
"I don't think CEA would have been much without your help. It has been a big success. Keep it up."

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Stabilizing Factors

J Lynn Springer

The following comments are offered for purposes of further discussion and refinement by persons involved in volunteer campus ministries and by professional staff who seek to enable and be resourceful to volunteer ministries. By volunteer ministry I refer to those situations where some form of campus ministry is occurring without the presence of full-time staff or even substantial input from part-time staff. The ministry is carried on and developed by volunteers from the churches and from the college. If one of the volunteers is paid some modest salary, it is understood that the position is not that of part-time chaplain but rather a facilitator to enable other volunteers to relate to the campus. Professional input from salaried campus ministers may occur regularly but not frequently (once a month rather than once a week).

The early seventies will be recalled by a few of us in campus ministry as the time when we wrestled with how local churches could be enabled to relate creatively with colleges in their area where there was no existing campus ministry or chaplaincy. The challenge intensified as many of these colleges were identified as two-year commuting institutions with open-door admissions. Most church folk had no experience with such institutions and were willing to concede that there was not much the local religious leaders could do but wait until some judicatory or ecumenical body could hustle up the funds for a campus minister to be placed at the institution. Many of our colleagues in campus ministry agreed that only professionals could do the job. A few of us decided to look at some other options, and it

was time well spent. Through the vision of national UMHE, the UMHE Community College Task Force, the pioneering work of Rev. Mary Alice Geier and a few others, we now know that local religious leaders can relate to even commuting colleges in a creative and enriching way. We now know how to get the process started and on its way.

Having met this first challenge, we now face another equal in importance. The challenge has to do with "staying power," muscle, endurance of these volunteer ministries. While many have been initiated at various colleges across the country, many have also faltered, stumbled, and even collapsed totally after two or three successful and prosperous years. Common sense suggests that such volunteer efforts will be more vulnerable than situations where there are full- or part-time staff daily present, but need they be so fragile? Why the sudden deterioration, the sudden "burn-out" of energy? Are there factors that can be incorporated which will prevent such failures?

Anyone familiar with the Washington scene can appreciate the truth that it is one thing to get a bill passed before Congress and quite another thing to get appropriation to enact the bill. Something similar can be said for volunteer campus ministries: it's one thing to initiate one; it's quite something else to stabilize one. Some insights into this new challenge can be drawn from social change theory. Although the experts use different language, they all agree that a social change in a community or an organization has not really occurred until the new situation that is desired has been "frozen" by certain reality factors which prevent the erosion of the new situation back to the old situation. (For an excellent summary of social change theory see Lyle Schaller's book, *The Change Agent*, especially the third chapter entitled "The Process of Planned Change," an Abingdon Paperback, 1972.) This might mean the passing of a new law, the demolition of a hazardous abandoned building, the construction of a new playground, etc. A change really occurs when there is no turning back without a great deal of effort. If the new situation simply and easily erodes into the old situation, then the change never really occurred in the first place. Some consciousness raising and some initial exploration and experimentation may have already occurred, but one should not confuse that with a change in social reality. What follows are

some factors in my work with volunteer ministries which I believe help cement the new situation we seek to develop between the religious community and the college community. They are shared in the hope that others will add to the list and further refine it.

Stabilization Factor #1: *Asking and re-asking the right question.* The concern here is the scope, the breadth of the question that is being asked of both the religious and educational communities. In Northeastern Pennsylvania we ask the following: "What are the ways in which the college can be resourceful and enriching to the people and the institutions of the religious community, and what are the ways in which the religious community can be resourceful and enriching to the people and institutions of higher education?" This is the fundamental question, the original quest. Its value lies in the comprehensive nature of the question. The question is BIG and remains so.

I suspect that some ministries falter after a year or so in part because their questions are too small or narrow, or because they forgot the original question. Their questions might have been: "Can the religious leaders have an office on the campus?", "When can religious studies be offered by the college?", or "How do we minister to commuting students at the campus?" These questions are proper as aspects of the larger question, but if they are not supported by the larger question, they become vulnerable. The larger question suggests a variety of ways may be possible for enriching the life of the college, and religious subject matter or ministering to students are but two. A negative response to these smaller questions does not require abandoning the larger question being researched and explored.

Stabilization Factor #2: *Mutual ownership of the developments.* To "freeze" a new situation, a new openness between the religious community and the educational community, it is critical to have strong involvement and ownership from the educational community as well as the religious community. Ideally, this mutuality would have begun in the first investigation of the possibilities, as both the religious and educational leaders dreamed and hypothesized how each could be resourceful to the other. If not, then this involvement and ownership from the college needs to be developed. The most direct way

would be to request representation from two or three areas of the college (faculty, administration, students) to serve on the church and higher education task force. Persons who then are appointed should serve on the committee or task force as representatives of the college and all its internal workings. They should not be persons who just happen to also be church members. The priority here is linkage with the college and access to the governance of the various domains of the college. Religious credentials of the persons is of secondary importance.

If a college is not interested in appointing people to the task force or appointing what you think are the "right" people, then one has to wonder if the college has really heard the fundamental question that is being asked of the college and the religious community. My experience suggests that when colleges do not become involved formally and simply permit religious leaders to carry on "visitations" to the campus, the odds are very high that they either never really heard the breadth and scope of the fundamental question being asked and simply assumed that the religious leaders were exploring their own parochial concerns, or they heard the question being asked but felt that the religious leaders had not really heard the BIG question. Such a situation is terminal, at least for volunteer campus ministries. Once the planning and the resourcing occurs but one way—from religious community to educational community—without the ownership of the college, the ministry will falter and fold within a year or two.

(Note: For those of you familiar with Underwood's four modes of ministry, this factor and the next one deal directly with the mode of governance. The internal workings and governance of the college is what we are seeking to tap here as a stabilizing factor for volunteer ministries.)

Stabilization Factor #3: *Seasoning the center rather than hustling on the sidelines.* This third factor argues that the primary focus of enrichment should be the *existing* personnel, programs, and structures of the educational or religious institution being enriched, rather than the development of new programs separate from the existing ones. The idea is to enrich and expand existing programs, not generate separate programs that must hustle for attention from busy educators

and commuting students, not to mention the overworked religious leader. For example, if the faculty and religious leaders agree that the latter could make a contribution to the intellectual growth of the students on religious subjects and issues, then this contribution would be worked into the existing course offerings with occasional lectures and seminars scattered throughout the credit curriculum. It would not be offered as a separate seminar in a "free university" setting with non-credit status, or as a forum for a weekend retreat (unless the latter were part of the ongoing offerings of the college).

The strategy is for the religious leaders to become the religious and theological salt that seasons the ongoing affairs of the college, and for the educators to become the educational salt that seasons the ongoing affairs of the religious community. The advantages are several:

1. Efficient use of the time of volunteers is maintained. They are plugged into existing programs, committees, departments, classrooms.

2. Efficient use of the time of persons within the institution being served. Two examples: *Faculty* continue to focus on their subject matter in the classroom but now have added resources. *Students* are offered opportunities for religious discussion and debate within classrooms and programs and workshops where they are already present. They need not find "extra time" separate from the programs of the college. Though a few will devote extra time to religious matters, most students do not have the time due to commuting schedules, part-time jobs, and other pressing interests.

3. Whereas the volunteers come and go in their interaction with the institution being resourced, the "seasoning" continues in their frequent absence. For example, once certain content has been discussed by the religious leaders in the classroom, that content is an ongoing ingredient in the active mind of the faculty person. Not only has the classroom been enriched and the students' minds expanded, but so also the key person in the classroom—the faculty person. Based upon this learning, one could strongly argue that in volunteer ministries with commuting colleges the real focus of enrichment by religious leaders is not the student population but rather those who work daily with the students: the faculty and administration. To

attempt to primarily focus on students in a commuting two-year situation is to have delusions of grandeur. One can enrich their lives, but the best strategy may well be to enrich and provide resources to those who are daily present. Clarity about this focus will help relieve a lot of anxiety and confusion in local religious leaders. It will also make a lot of sense.

4. New programs and services that appear to be needed will evolve out of the existing structures and programs. By expanding from the established programs a solid undergirding occurs which would not be possible if initiated by an ad hoc committee or self-appointed task force.

A possible disadvantage of the above is the question of visibility. Salt that seasons is not as visible as a commodity in and of itself. The visibility problem leads to identity questions. I deal with this issue in the next factor.

Finally, it should be said that I have stressed the above approach as the primary one, but not as the exclusive one. The argument is about which should be primary. Some ventures may only occur on the "sidelines" of the college or the church due to lack of interest or resistance. Some ventures *should* only occur on the sidelines, such as experimental worship. The argument I make is that for reasons of stabilization (it may also be good theology) the primary thrust of a volunteer ministry should be with the central and ongoing programs of the institution being served, and this is particularly the case if that institution is a commuting two-year college. Such institutions barely have sidelines. The students come to classes or seminars and then are gone!

Stabilization Factor #4: *Resolving the identity/visibility question.* In a typical campus ministry setting the identity/visibility issue is resolved in the placement of a professional campus minister who is supported by a board with members from the educational and religious communities. The campus minister and the board provide clear identity and sufficiently clear visibility (for those who have eyes that see).

Volunteer campus ministries do not have such clear identity and visibility. The question that needs to be resolved is whether or not these are necessities or luxuries. I lean in the direction of calling them luxuries and consider it a waste of energy to call

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them necessities in order to have credibility on the campus. Let's look at two different situations.

● If a volunteer team is forced or elects to focus most of their activities and resourcefulness on the sidelines of the college, then they will need to fight, scratch, and hustle for every kind of visibility possible. High visibility is crucial on the sidelines. Common ways to achieve this high visibility are several: the printing of a colorful brochure describing the objectives and persons involved and usually promising much more than the religious leaders can deliver on their limited time schedules; sponsorship of some big event with a visiting speaker or drama group or movie; coverage of the student union by religious leaders skilled in "rapping" and counseling. If the campus is a two-year commuting school, then the occasional times when the volunteer team does achieve high visibility are particularly vulnerable to immediate loss of memory by the students, if not by the college. The continued frustration over "no one really knows we are here or why we are here," and the gradual feeling that the team would flunk a cost effectiveness exam, leads to a final resolution of the problem: a proposal for a part- or full-time person to be located at the campus (but still on the sidelines?) or complete withdrawal from the campus.

● If a volunteer team elects to focus primarily on the ongoing programs and structures of the college, problems of identity and visibility remain, but they are not so anxiety producing. Some interesting dynamics come into play regarding identity. I mention a few:

1. Religious leaders begin to identify with the institution since they are contributing to the ongoing educational goals of the college through their being resources to various arenas of the college.

2. By identifying with the institution they have less need to create a new and visible community called a "campus ministry team," in which their new role as campus pastors is firmed up (or patched up). A campus ministry team still exists, but it serves the function of planning and facilitating activities, not creating a new identity. Pastors who come to the campus still see themselves as pastors resourcing the college, and not as amateur campus ministers. No identity conflict occurs.

3. Because of the little to no need for identity support for the religious leaders, there are fewer meetings of the team; it may meet but four or five times a year. (Teams working primarily on the sidelines meet at least monthly and sometimes more, partly because it takes more planning to work something out on the sidelines and partly because persons on the sidelines have little identity with the institution. It is my observation that the latter is also true with many full-time persons who work as campus ministers on the sidelines! One of the functions of the many meetings is to firm up and support the fragile identities of the persons involved.) The lack of many meetings by teams that focus on the center rather than the sidelines creates additional problems with visibility, but the anxiety level is quite low.

The low visibility of a volunteer team focusing primarily on the center needs some strategic balancing, however. Volunteers who come and go and who only meet as a team four or five times a year begin to wonder whether much is being accomplished, since all they see is their modest contribution in this classroom or that committee or workshop. The team meetings can provide them with a broad picture. An annual report compiling all the activities will also be supportive. Such teams are often amazed at all that they accomplished when they begin to finalize the activities for the year. Due to their low anxiety about the issue, it does not take much to satisfy them, but an occasional reminder and symbol of the extent of their contribution is important.

Stabilization Factor #5: *Proximity of professional assistance to volunteer teams.* Having said all of the above, it is crucial for both the persons in the educational community and those in the religious community to know that the church is providing some professional assistance to such volunteer collaboration. Is there someone nearby who can advise, enable, and facilitate? Is there someone who can monitor the situation and who can intervene if necessary? And is this someone or position a *long-range service*, and not just a two-year commitment? The long-range commitment is as important for stabilization reasons as for the fact that someone is available. It may well be more important.

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The Challenge of The Community College To the Church

How should the church respond to the community college? What are the church's challenges and opportunities as it relates to this dynamic institution of higher education?

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